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THE PACIFIC

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Volume XLIX

Number 39

Are You an Embezzler?

SUPPOSE you are in church and are approached by the contribution plate. Now, every dollar in your pocket belongs to God; not only the nickels, but the dollars. You are God's property. Now I am not saying that you ought to give more than a nickel, or that you ought to give anything; I am only saying that when the question of giving, and how much, or whether you shall give anything, comes before you, the fundamental fact upon which, as a Christian, you will have to let the whole process of decision proceed is that every penny in your purse is the Lord's and the question you have to settle is how much, if any, of the Lord's money that happens just now to be in your pocket you shall, as a trustee, appropriate to the particular cause presented. If you determine your action upon any other principle than that, it is because you have some things that you treat as though you owned more than the Lord does; and if we send people to jail for a personal use of trust funds, I know of nothing between the lids of the Bible that warrants our supposing that God has any less feeling about embezzlement than we have.—
C. H. Parkhurst, D.D.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 27 September, 1900

"Know this well

That he who hath both fear and reverence
Has also safety. But when men are free
To riot proudly, and to do their will,
That state, be sure, with all its prosperous gales
Is driving to destruction, and will sink."

—Sophocles: *Ajax*.

We call special renewed attention to the following points in connection with the coming meeting:

The organization will take place at Cloverdale, Tuesday afternoon, October 2, at 2:30, necessitating an early start from San Francisco via San Rafael ferry, over California Northwestern Railroad, at 2:30 a. m. and 3:30 p. m. The regular fare to Cloverdale is \$3, but arrangements have been made that those holding certificates (to be sent out) countersigned by the Registrar, can return for one-third fare. Ministers and others holding one-half permits on S. P. lines can, on presenting them, receive same privileges on the California Northwestern line. It is of importance to take these S. P. half-fare permits along in order to secure like privileges on the line to Cloverdale, unless they have been previously secured by correspondence with officers of the Railroad.

Finally, remember that the General Association has passed this resolution: "Resolved, That on the Sunday next preceding the Annual Meeting of the California State Association special prayer be offered in all our Congregational pulpits for the divine blessing upon the sessions of this body."

Whatever else we may forget, and whether or not we are able to be present in person, let us not forget this last authoritative request. Vital interests are pending, affecting not only the present but the future of our churches and of the state. And prayer is a prevailing power; the connection of cause and effect is nowhere more real or immediate. "If any of you lack wisdom, let him ask, and it shall be given him."

No class of wage workers has been oftener or more oppressively subjected to corporate tyranny than the miners; none whose struggles for just and generous treatment have oftener or more signally failed. It is easy to understand this when we recall their low average of intelligence, the uncurbed violence of their passions, and the generally hard conditions of their lives. Their ignorance of the language of the country also puts them to serious disadvantage in any controversy with their employers. They can neither understand arguments nor properly appreciate proposals. The distinction between license and liberty is but vaguely apprehended, and our courts of law are an unknown terror. Ignorance and a burning sense of injustice make them suspicious, and lay them peculiarly open to the sway of scheming demagogues. It is all very sad, and it lends unwonted pathos to the present strike in the anthracite coal regions of Pennsylvania. Think of it! Over 100,000 workmen thrown out of employment, and this just as the cold season is approaching! Think of the suffering entailed upon the families of those striking miners; of the domestic tragedies which many of their cases must involve!

We confess that our sympathies are very largely with the workers. We wish they might succeed. We have been favorably impressed by the temperate address in which they set forth the reasons for their step. So far as we can see, their contention is justifiable, if there were more hope of a satisfactory conclusion; but we fear their failure in the end. Capital, brains, and American training will prove too much for poverty, rusticity and ignorance of ethics, law and the language of the country, even with substantial justice at their back. Yet we believe that the sympathy which predisposes the American people to take the part of the weaker side is with the men, and will continue so, if only moderation may pre-

vail, and lawlessness be sternly repressed. Nothing is so much to be dreaded as demagoguery, and acts of violence such as have already made their appearance. But in the end the right must win and this struggle, if only the leaders be true and competent, will bring the era of justice somewhat nearer. Meanwhile, God pity the suffering households!

Two undertakings are now in progress, the full significance of which are, we opine, appreciated by but few. In them electricity takes another step towards its predestined leadership among industrial forces. Two independent lines of wire are being strung from the sources of water supply in the Sierra Nevada mountains, down through the valleys and into the city of Oakland. One of these, which uses the Yuba river as its generator, begins far up the mountain side, diverts the stream into a flume, along which it flows for several miles, thence through an iron pipe down to the power house, where the falling torrent turns the great water-wheels and develops the electric force which is thence to be transmitted over the wires, for a distance of one hundred and forty miles and more, crossing the Sacramento river on its way at a height of one hundred and twenty-five feet; thence to the Straits of Carquinez, where steel towers rise from their rock foundations on either side, four hundred and seventy feet above high water mark, and the cables are strung between them in length 4,427 feet—approximately four-fifths of a mile; running thence over the Contra Costa hills to Oakland, distributing its power along the way, for light or motion, and arriving here to speed the electric cars over its streets, supply power to its mechanics, light for its highways, and, it may be, fuel for its homes. The other line, starting also from up on the sides of the Sierras, and using the Mokelumne river to generate its force, pursues a somewhat longer course along the Sacramento valley and emerges among our coast towns through the Livermore canyon. Thus, as steam has displaced horsepower, and gas is superseding oil for lighting and coal for fuel, does this young giant springing to the front seem bent on gathering upon its shoulders the burdens of them all. And the beauty of it is, as has been pointed

out by another, that in all this no waste is involved. There is no sacrifice of nature's garnered resources, as there is of vital force in the horse, which drags the car along our street, or like the destruction of coal deposits involved in their transformation into light or power. The power here is simply transmitted, no part of it lost; and its original source is left no whit the poorer. The mountain stream is as large in volume and as full of energy after it has turned the wheels and liberated the electric current, as when it left its snowy cradle high up on the mountain peak. And so it becomes an emblem of that power which cometh down from the Father of Lights, silently, without observation, until it reaches the point of need, and there takes on whatever form the service demands.

Light Upon the Cloud.

Seldom do life's contrasts press harder upon each other than in the simultaneous occurrence of Texas horrors and Admission Day festivities. The hour of San Francisco's illumination was the hour of Galveston's darkness; the thronging streets of the city of the Bay were offset by the desolation and death which marked the track of the tornado in the city of the Gulf; the joyous songs and shouts on this side were met by the agonizing groans and cries on that side, and so throughout, life and death, joy and sorrow, jostled each other.

No calamity of equal dimensions has visited our land before; even the Johnstown flood was less destructive of life, if not of property. No one can contemplate it without painful questionings and serious reflections. How it presses upon one, e. g., the tremendous energy of those forces which man harnesses for service, and proudly claims to have mastered! How impotent he is before them, when once they choose to break his bonds—even as Samson broke the cords of the Philistines—and assert their might! And how adorable that Supreme Will which holds them all within its grasp, and rules the raging of the waters—

"The sea which roars at His command,
At His command is still."

And what an impressive commentary this sudden destruction which has wiped out thousands of lives, becomes upon the word of our Lord, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh.

How like the deluge in Noah's day, the story of this tragedy reads! and how it presses upon us the wisdom of living in constant preparation for that death, which may overhang us, in our moments of greatest apparent security!

But what an opportunity it affords for the display of heroism and for the exercise of brotherly kindness! In the midst of all the carnage and contention which the world to-day exhibits, it is cheering to read of the generous response so swiftly borne to storm-swept Texas from all quarters of the country. It is a needed lesson. It lightens the gloom which might otherwise overweight the heart in view of the selfishness and savagery which marks so much of the intercourse of man with man after nineteen centuries of Christian history. It will strengthen the ties of brotherhood. It will educate men in manliness. It will prepare them to recognize in the spheres of business and of social life the rights of others, and to dwell together with them in the fellowship of love.

This is not suggested as a complete explanation of that appalling calamity. Only the All-seeing Eye as yet understands this. We do not understand; we only trust, knowing that the Judge of all can neither err nor work unkindness. But we accept this as a light upon the cloud, a present boon, and a pledge of future revelations, which shall roll away not only clouds but mists, and fully justify the ways of God to men.

In Aid of the Galveston Sufferers.

The editor of the Galveston Tribune, with the endorsement of the Galveston Relief Committee, has issued a book entitled "Picturesque Galveston." This book was passing through the press at the time of the great disaster. Since then the profits from its sale have been pledged to the Relief Committee, and under their auspices the book will be sold. The cost will be \$2.00 a volume. As a record of what the city was, this volume is well worth the money. Besides, purchasers will have the satisfaction of knowing that they are contributing to the relief of thousands who were left homeless and destitute by the hurricane." Subscriptions may be sent to the Galveston Tribune, or if sent to The Pacific office they will be forwarded.

"Sayest Thou This Thing of Thyself?"

We shall never forget a conversation we once had with Professor Hackett on a boat coming from Nantucket to Cape Cod. He was speaking of originality in the pulpit, and he remarked that when he was a young man he felt he had no right to use a single thought in a sermon that he was conscious of deriving from another. It must be altogether his own. He added that he should be more free were he again in the ministry. Truth is not to be preempted, even when copy-righted. The Spirit bloweth where it listeth. It is the duty of the minister to employ the most effective weapons. Nobody ever accused Mr. Moody of dishonesty, but his late "Life" brings out what was very evident, that he considered it legitimate to draw from every source. "The other man probably got it from some other still." Or, as Emerson would say, "The originals are not original." But Professor Hackett deplored the excessive plagiarism of some of the preachers to whom he had listened. Who would dare to masquerade in stolen garments before such a piercing eye as his? And yet he said he had heard a sermon only the Sunday before from a Baptist minister which contained, without the least acknowledgment, more than a page of one of Professor Phelps' discourses on the "New Birth," published that very month in The Bibliotheca Sacra. On the same Sunday we had sat in the new Old South church in Boston and heard the substance of one of Maclaren's recently published sermons delivered by a supply. How insignificant the preacher looked amid all his gorgeous surroundings! One beautiful Sunday afternoon we were driving home from an exchange and noticed the people gathering for worship in one of our New Hampshire villages by the Connecticut river. We tarried and were delighted to see a leading minister of our own denomination in Vermont in the pulpit. He was the last man who needed to take the text and divisions and many of the thoughts of a sermon which we had much admired in a volume of John Ker's recently published sermons. He had evidently been pleased with it himself, reproduced it before his own people, and, as it was fresh in his mind, brought it along to the small country parish. The least possible harm was done to the congregation, but we could never hold the preacher in

quite the same reverence as before.

When Dr. A. J. Gordon was in England he went to listen to a noted preacher, and was surprised to hear one of his own sermons. After the service he went forward and introduced himself to the preacher, who, nothing abashed and offering no apology, cordially received him and insisted upon his going to the manse and dining with him.

The story went about a few years ago that a prominent English minister who had settled in New York objected to a sermon of a young man who was applying for licensure, on the ground that it was very similar to a sermon delivered in England. The young man was recalled and insisted that he had known nothing of the sermon referred to, but he admitted that he had listened to a sermon from his accuser with the same text, and that possibly he had appropriated unconsciously more ideas than was right.

It is not easy to charge others with plagiarism, but who is not more or less indebted? There may be originality in appropriation. We have all heard sermons made up of commonplace platitudes, where a little of acknowledged help would have redeemed the hour. Coleridge laid himself open to accusation. Being an omnivorous reader, he could hardly distinguish between his own and what he had absorbed. "I regard truth," he said, "as a divine ventriloquist. I care not from whose mouth the sounds are supposed to proceed, if only the words are audible and intelligible." Whately on the other hand, would often state as his own discovery what a broader range of reading would have shown him had been said by others as well. Tennyson did not escape the charge. Said Browning, "Tennyson suspected of plagiarism! You might as well suspect the Rothchilds of picking pockets!" And this is John Bunyan's defence—

"Some say the Pilgrim's Progress is not mine,
Insinuating as if I would shine
In name and fame by the worth of another;
Like some made rich by the robbing of a brother,
Or that so fond I am of being sire
I'll father bastards; or, if need require,
I'll tell a lie in print to get applause.
I scorn it: John such dirt heap never was.
Since God converted him."

But all are not so ingenuous. Pascal preferred to say, "Our Book," "for it is more others' than mine—

"Not mine, though mine they seem to be,
Not mine, though they be spoken through me."

"I was conscious," said Benjamin Franklin, "that not one-tenth part of the wisdom was my own which was ascribed to me; but rather the gleanings that I had made of the reason of all ages and nations."

Reality is one of the first demands of the pulpit in these days—honest work, not an easy-going assimilation. The minister may quote; but, as Professor Phelps used to remind some of us, "his quotation marks must appear in the delivery as well as in the manuscript." Or, as another has said, "Let the cow browse in many pastures, but her milk must be her own." Use the most widely selected materials, but let not the self be diluted, the personality dwarfed. No matter through how many rivulets the grains of gold have descended, they belong to the great river. Certainly the plan, the most difficult part of a good sermon, should be one's own. Then the development will grow up naturally. The old familiar phraseology can profitably be exchanged for fresh expressions, though at the cost of no little labor.

Thomas Jones, that eloquent Welsh preacher, the friend of Robert Browning, gave some excellent advice to certain students in Melbourne: "The whole Canaan of truth is before you; go up and make it your own if you can. If by plagiarism is meant, using the thoughts of others, then I know of no preacher, writer, statesman, poet, or painter, who is not a plagiarist. But in speaking thus I do not wish to imply that it is right for us to take the productions of other men literally, and give them forth as our own. Far from it; that would be dishonest. But what I do say is this; it is right for us to read books, master their contents, take possession of their thoughts, digest and assimilate their thoughts, convert them into real intellectual strength, and then speak or write without troubling ourselves about the origin of our ideas. And I add that whether this be right or wrong, it is the common custom, and we can not avoid it."

It is gratifying to learn that the United States Government has instructed its representatives in China not to consent to any settlement of the Peking matter, which does not safeguard the native Christians who have come under the protection of American missionaries. This is as it should be.

California at the Paris Exposition.

The Southern Pacific Company deserves well of Californians for many benefits conferred upon their state. The debt is larger than is generally understood, or, at least, acknowledged. Whatever their internal conflicts, the company does not mean that the state shall fail of due appreciation abroad, wherever its influence counts for anything. Take their exhibit at the Paris Exposition, for example. Through this agency the varied riches of California have for months been brought before the thronging multitudes of that gay city; her grains and her fruits, her mineral, and her other products; pictures of prune orchards—one of them five hundred acres in extent—pictures of orchards in blossom and orchards in fruit, all to bear out their contention that this state is to be the great source of fruit supply for the world.

A business venture, does any one suggest? Doubtless those considerations did enter into the calculations. But not more so, nor in any less honorable way, than actuated the merchants of San Francisco in their recent donations in aid of Admission Day festivities. It was business, if one pleases to term it so, but far-sighted, public-spirited business, in the one case as in the other.

To the same spirit of enlightened enterprise California is indebted, for another exhibit of even more immediate concern, viz., their panoramic pictures of the Mariposa Grove, showing the wonderful Sequoias in their glory of form and proportions, in their original habitat. It is not surprising that the picture should have aroused the enthusiastic interest of those to whom it has been shown. We wish that more of the citizens of California might look upon those hoary giants of the centuries and the millenniums or that, failing this, on its return, the Southern Pacific would send that panorama on a missionary tour through the state, arousing our citizens to the peril which overhangs us, more ruinous even than the closing up of every gold mine in California. We speak advisedly when we affirm that the wholesale destruction of its forests, by reckless fires, and by the lumberman's axe, threatens more serious loss to California than the complete obliteration of its great primal industry. It is not a far-away or vis-

ionary peril which confronts us; it is imminent, it is terribly real; and, unless a public spirit is soon enlisted for their protection, some of the grandest monuments in the state will be sacrificed to a greed which holds nothing sacred. The finest grove of our Big Trees, and almost the last redwood tract of any size—that of the Big Basin—are even now trembling before the vandal advance. Will not those whose eyes have been opened act the part of nature's missionaries? Cannot the panorama which has proved so effective in Paris be made to arouse uninformed minds here at home, that they may rise in indignant protest against the mercenary policy which would cut short lives which God has deemed so precious, for the few paltry dollars which their destruction might bring. What right, indeed, has any man, or combination of men, to so affect proprietorship of that which has demanded thousands of years to mature, as to turn it into the coin of today and thrust that coin into their own pockets. "The groves were God's first temples"; they are also the treasuries of moisture and the birthplace of fountains and streams. They belong to the state in the last resort by right of eminent domain. Upon the groves of *Sequoia gigantea* and *sempervirens*, the big trees and redwoods, the whole state and succeeding generations have a peculiar claim. They ought not to belong to individuals. They are pre-eminently public property. Chicago devastated by fire, Charleston by earthquake, or Galveston by flood, may quickly be rebuilt. But the Big Basin, denuded of its redwoods, is a loss for all time, irreparable by man. Already the lumberman's axe has impoverished the world to enrich its owners sufficiently; let us hope that the efforts of our National Agricultural Department, seconded by our Sierra clubs and Leagues for preservation of our endangered forests, may be successful in arresting their spoliation before it is too late.

It is an issue which ought to be in the minds of voters at the coming state election. The Legislature will have the matter in complete control. It can, if it will, safeguard these inestimably precious interests; it can, if it will, yield to the mercenary interests which will be arrayed against our forests. As an economical measure, indeed, if not as a philanthropic or

public-spirited proposition, it has claims upon every citizen. Germany, we are told, maintains about 10,000,000 acres of state forests on land unfit for other cultivation and derives from them an annual revenue of \$23,000,000, or thereabouts. With her superior advantages, can California afford to throw away its opportunity? Will any more important measure be brought before the Legislature to be elected in November?

Acorns from Three Oaks.

Aloha.

WINDSOR CASTLE SURRENDERS.

Last Monday Windsor Castle surrendered. The king was taken by surprise. The queen was not. She heard the word given out in church when Dr. Windsor had gone to the door to greet some visitors, that he would be seventy years old the next day and that his admiring friends were about to surprise him. They did. He was out in his fruit orchard in orthodox ignorance, working off "Blue Monday," attending to blue prunes, when guests were hurriedly announced and he was summoned in to hasten on his clerical garments.

More than a hundred rallied to greet him.

It was a rare compliment in the busy times; for Santa Clara county was never so rushed in harvest as this year. But the quiet old pastor has gone deep into the hearts of his flock. They knew how well he deserved the recent degree from his Alma Matr. He never sought it. The college had honored itself if they had sent it before. Perhaps Professor Smith, who has brought a happy family out to this Beulah Land, told them, as he did us, how deep the divine had got into his Greek Testament. But no Greek was spoken at the party. There were some sweet tears—there always are when human hearts are touched. There were smiles galore and gladness as rich as the cream which flowed in the kitchen, I know; I get to the cream of it. It would have done you good to have seen the parson carve a wonderful cake. His knife struck something hard—one, two, three, four, five, six American double eagles! How they shone! If one had sore eyes the sight would have cured them. He simply could not make a speech. Old Aloha had his mouth full of cake and couldn't speak. Poor old rancher! No parish, no flock to shear. Prof. Smith said any Stanford professor would get out of chalk who tried to tell the good points of the pastor. The coffee held out with the cake and the happy crowd didn't want any speeches any how. The horses tied in rows to the fence made Biscabel look like a Yankee town on a training day. The grateful and glad old Doctor took the cake but the queen of Biscabel took the palm.

A great palm leaf shadowed his modest face as an artist tried to photograph the Doctor. Pen-knives and pruning shears did not remove it fast enough. She flew at it like an athlete girl and took the palm. As they figure up in heaven, where gold is so plenty they pave the streets with it, our Campbell neighborhood is very rich. God bless him and his appreciative flock.

DOCTOR STONE AND THE SHARK.

As I sat at the generous table the First church spread in Oakland for the Cal. W. H. M. Union a very dear old lady who has attended the First church in San Francisco nearly fifty years, told me a story of the quick wit of the lamented A. L. Stone. As he was sporting in the waves at Newport a great shark got between him and the shore. His friends saw it before he did and were of course greatly alarmed. When they did attract his attention by shouts and the waving of handkerchiefs, he saw his danger. Sinking his feet in the sand and stirring the ooze with his hands he so roiled the water that the fish couldn't see a stone.

A parson needs his wits about him even in vacation. I heard this brilliant pulpit orator when a boy at Yale. He was suddenly called on to follow a brilliant lawyer. His first sentence gained him attention and time to make the next one, "I have been sitting under the droppings of the Bar." Then he flashed and flamed while Yale cheered.

BABIES AND BABIES.

Let the shallow criticise the missionaries. Let cowardly editors welcome to that venal column the sneers at the Christianity which is working in China, as in all the world. So long as woman's heart is loyal to her Lord, one's faith is strengthened to see her. God's promises are worked out. Bless those brave, sweet mothers, who brought their little ones to the dear church altar to devote them to missionary love and service. It was sweet and significant as a baptism.

It seemed as if one prayer would have added if from some great mother heart. But God heard scores of unspoken ones. And the Saratoga delegates were delighted to remember that two days before at Three Oaks they had voted the sweet Tilson baby boy to lead the long roll of volunteers from the cradle to make up Northern California's contingent for the sure missionary victories of the twentieth century.

At the great Christian Endeavor convention in London one of the things which the thousands in attendance carried away with them was an expression on a placard in Central hall: "Christ became man for us, let us be men for Christ."

Salvation by Blood.

[A sermon in Park Congregational church Sunday morning, August 5th, by Rev. Cuester P. Dorland, pastor of the East Los Angeles church.]

TEXT: "The blood of Jesus Christ, his Son, cleanseth us from all sin" (1 Jo. 1:7).

There are many theories concerning man's salvation.

The doctrine of atonement has received many explanations.

For the first thousand years of the history of the Christian Church the well-nigh universal explanation given for the necessity of the death of Jesus Christ was that by reason of man's sin he had become a servant and subject of Satan; man belonged to him, was his subject by allegiance, and Satan held his property by right of possession.

Jesus Christ, by contract with Satan, agreed to give a life of vastly greater value than all human life, for man's release, and so it came to pass that Jesus lived the life of a man and then gave that life to Satan as a ransom for man.

About the twelfth century a new theory arose, teaching that, by reason of man's sin, God was angry with him and had decreed his everlasting destruction, and then Jesus Christ came and gave himself a ransom to God to appease his wrath toward men, and so we sing the song of redemption, saying, "My God is reconciled, his pardoning voice I hear," etc.

Another theory taught that sin was a debt, but that it had accumulated until it was of such a vast amount that no man could pay it, and so Jesus came to give his life of infinite value to cancel the debt which man could never pay, and so we sing, "Jesus paid it all, all the debt I owe," etc.

Then another said that the violation of the law demanded suffering as the penalty, and thus, by reasons of his sins, man must endure everlasting suffering, but Jesus saw man in this awful state and then he came to earth to be the "suffering Servant" of prophecy and to bear the iniquity of us all, and so we are redeemed through his suffering.

Another theory said, "God has established a moral government and as his laws are infinite, so are the penalties following the violation of those laws, but man has violated those laws and thus Jesus Christ came to satisfy the demands of Divine Justice"; and so on, through a long list of theories about the atonement, none of which have ever been generally understood but by the theologians, and not any one of these theories has ever been endorsed by a majority of the theologians in any given age.

We turn from the speculations of philosophy to the conceptions of the author of my text, for if we can understand what he meant that will suffice.

John was a Jew and he used the figure of sacrifice, a rite so common to every Jew, to express the fact of cleansing from sin.

We will first look at the Jewish idea of sacrifice.

Religion at first was a tribal and not an individual affair. A religious community was the earliest form of society and its tie was the common blood of a common ancestor. It was this blood relation that formed the clan, the tribe, and the early tribal laws are all based upon the idea of this common kinship.

Murder was the shedding of the blood of a clansman, not of a foreigner.

Usury was interest received from a member of the clan, and in Israel slavery of captives of war, or by purchase, was permissible, but perpetual slavery of a Hebrew was prohibited; a Hebrew was unclean if he touched the body of an animal that had died in the field or been torn by dogs, but yet he might sell it to a stranger.

If a man committed a crime it was the crime of the family and not of the individual only, and so when Achan took for himself of the spoils of war a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold, then "Joshua and all Israel with him took Achan, the son of Terah, and the silver and the garment and the wedge of gold, and his sons and his daughters, and his oxen and his asses, and his sheep and his tent and all that he had; and they brought them into the valley of Achor, and all Israel stoned him with stones and burned them with fire after they had stoned them with stones" (Joshua vii: 24, 25).

The same happened to seven of Saul's sons, because of the father's sin, even after King Saul was dead. (II Sam. xxi.) Again, seventy thousand men in Israel were slain by the Lord for King David's sin. (II Sam. xxiv.)

It was a common belief among all primitive peoples, as it is to-day among North American Indians, that animals and man had a common ancestry and so are bound together by the common tie of kindred blood. This is the origin of the idea of sacred animals, common to all primitive people. Wherever there was ancestor worship there was the worship of the animal having the common ancestral blood, and in nations like Israel, where there was no ancestral worship, still the animal was sacred. In Israel the sheep, the ox and the goat were sacred animals, and when in process of time sacrifice gave way, then the sacred animal sacrifice was substituted for the human sacrifice.

Just as the blood of Achan cleansed the clan from sin, so the blood of the sacred animal, poured out upon the altar in sacrifice, also cleansed the tribe from sin, and without the shedding of blood there was no remission of sins.

"The blood is the life" (Deut. xii: 23), and "whatsoever man there be of the house of Israel that eateth any manner of blood, I will cut him off from among my people, for it is the blood that maketh atonement for the soul" (Lev. xvii: 11).

This is the teaching of the Jewish law of atonement. In Leviticus xvii this law is set out in full and is exemplified in the sacrifice of the scapegoat. Two goats are chosen, one to be sacrificed; the blood is shed, and then "the high priest shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sin, by putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

Here is fully and explicitly set out, as far as it is possible for ritual service to set out, how the life of the sacred animal is substituted for the life of a sinful people, and then, as a result of that sacrifice and that substitution, the sins of the people pass away, as does a goat led into a desert place, to be known no more.

We turn now from the shadow to the substance; from the rite to the reality; from the type under the law to the antitype under the gospel.

"The blood of Jesus Christ his Son cleanseth us from all sin." This has no reference to the blood that flowed from the wounds of Jesus on the cross, but to the life typified by that blood, for the "blood is the life."

No Jew thought there was any efficacy in the blood of the sacrifice as blood, but because it contained the life of the animal it had sacrificial value.

The penalty of death was pronounced upon any one in Israel who ate any manner of blood; the reason for this prohibition was that the blood contained the life or was the life.

The blood poured upon the altar was consumed by the fire and the life then ascended in the flames to God who gave it, and so it was sacrilege for any one to eat or destroy the blood.

This blood, the life of Jesus, must be substituted for our life. His life of purity must be substituted for our life of impurity; his holiness for our unholiness, his virtue for our sins, his faith in God for our infidelity, his love of humanity for our love of self, his spirit of sacrifice for our spirit of greed.

When Jesus Christ is thus made our substitute and his life substituted for our life, we will be cleansed from sin. Our old life with all its deeds is to be crucified and buried, and we are to be raised into a newness of life and into the likeness of Jesus Christ, a new man.

This is the life of Jesus Christ which cleanseth us from all sin. This life of unity with Christ is the at-one-ment, the life of unity, of

reconciliation with God. He that has this life is no longer living in disobedience, but he can say with Jesus, "It is my meat and my drink to do my Father's will." This is that life of which a man must be born or he cannot enter the kingdom of heaven.

Thus the blood of Jesus Christ that cleanses us from all sin is not that physical fluid that flowed from that sacred side under the thrust of the Roman spear, but rather that thing of infinitely greater value, even his holy, divine life which he laid down freely as a sacrifice for the sins of the whole world.

This holy life is for every son and daughter of Adam; it comes to every sinner to redeem him from his sins; to every struggling soul in the midst of life's conflict to give strength and courage; to every saint to comfort and confirm; and the daily life of every child of God is the living testimony that "the blood of Jesus Christ his Son cleanseth us from all sin."

The Situation in North China.

BY REV. C. R. HAGAR, M.D.

Never in all the history of missions in China has there been so much widespread disturbance and looting of mission property as now. The Franco-Chinese war, as well as the later Japanese-Chinese war, had no such effect upon mission work as the present outbreak against foreigners. The Canton Province being removed from the seat of war, we had hoped that we might escape, but already we are obliged to chronicle the looting and destruction of several stations of the Berlin mission, while the American Baptists and the English Presbyterians at Swatow have had a number of their outstations pillaged and injured. The missionaries, for the most part, have all left the interior and are now residing in Hongkong or Macao. Canton, with a body of forty or fifty missionaries, has now only ten or twelve remaining at their posts. All mission work is practically stopped and although the work may be resumed in the near future, yet little can be done in the present state of excitement, which pervades all classes. Last year was one of the best years in mission work that this province has enjoyed, swelling the number of converts beyond anything experienced in the past, but now everything is seemingly stopped and a halt has been called all along the front line of missionary enterprises, and we hardly know what a day may bring forth. Here, in Hongkong, we are safe, but all our interior stations may be destroyed and the work of years demolished in a single hour. Never have there been so many missionaries in Hongkong before; they have come from Hainan, Wuchow and the far interior stations of the Province, as well as those near at hand. Our Li Hung Chang,

the Viceroy, has left us for the north. If he had remained the probability is that we might have escaped without serious trouble. You call him the "grand old man of China," but we designate him by the term "wily" and "crafty." When he left Canton he told the Consul that he would return in a few days; here in Hongkong he represented to the governor of the colony that he had been appointed Viceroy of Chihli and when he got to Shanghai we knew that he had gone north to be the peacemaker between the rotten government of the Empress Dowager, whose willing slave he is, and the Allied Powers. Surely, dark are the ways of the Chinese and darkest of all the ways of this old governor, who ought not to be revered as he is in America. A few days since he said in Shanghai that if the ministers were safe at Peking, it did not make much difference what became of the other persons shut up in the capital. Surely, such language shows the true animus of the man. It is time that the lives of the missionaries ought to be valued at a higher price, and that the soldiers of our various foreign governments should not only be sent to protect a few Ministers and Consuls, but also the missionaries who are engaged in a lawful pursuit. If a missionary is killed, the matter is winked at; but if a consul or official is menaced then every effort is put forth for their protection. We notice that your Chinese Consul has also taken up his cudgel against the "poor missionary," as though that personage were responsible for this war. In his brief article in *The Bulletin* of some weeks ago he utters some untruths, which are entirely in accord with Chinese character, for, from the Empress Dowager and Li Hung Chang, down to the lowest official, falsifying the truth has become second nature. Not a single case where foreigners are involved and which enters Chinese courts is honestly and righteously adjusted, and the falsehoods told in such cases are simply beyond comprehension, fully verified by the edicts issued from the palace at Peking, now favoring the Boxers and again demanding the extermination of all foreigners. That is Chinese character, and it is high time that China should be taught a lesson in political honesty and truth. What the outcome of this war will be is uncertain, but we believe it will be for the good of missionary work all over the Empire.

All seed-sowing is a mysterious thing, whether the seed falls into the earth or into souls. Man is a husbandman: his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity, and of this divine mission the great instrument is speech. * * * The influence of a word in season—is it not incalculable?—[Amiel's Journal.]

The Martyr Mission.

BY REV. F. M. PRICE.

In 1880 Rev. Judson Smith, D.D., then professor of Church History in Oberlin Theological Seminary, delivered a "Thursday Lecture" in the college chapel on the subject: "The Call of Foreign Missions to the Young Men of This Generation." In this lecture he argued two propositions which were, as I recall them, that the Christian ministry offers to young men the greatest possible field of usefulness, and that foreign missions present the noblest opportunity for service in the Christian ministry. The quality of this address was seen, not in the splendid marshalling of facts in support of his propositions, nor in the eloquence and fervency of the appeal, but in the effect produced on the students. It awakened slumbering hearts to the supreme duty and importance of foreign missions; it sounded a call to service that could not pass unheeded. The students met in each others' rooms to talk and pray over the heathen world and to ask, "What can we do?" After a time the answer came to this question in the unanimous decision to organize a band that should go into some unoccupied field and build there a "New Oberlin." Too eager to wait for the slow method by mail, they sent a telegram to the officers of the American Board, stating what they proposed to do, offering themselves for service, and asking for instructions. The enigmatic answer was as follows: "Read ——— Chronicles, ——— chapter and ——— verse." The young men searched the Scriptures that afternoon with unusual care, until some one said, "I have it," and read I Chronicles, xvii: 2, "Do all that is in thine heart; for God is with thee."

It proved to be the right answer. The field assigned to them was China. Immediately a China Band was organized, composed of the choicest men in the seminary, and nearly all the students were ready to join. Enthusiasm ran high, before which difficulties seemed to vanish as the granite walls melted away before the heat of the Chicago fire. Dr. Judson Smith was asked to lead this band into the interior of China, and although compelled to decline the call he afterwards said that he regarded that it had offered him "the opportunity of his life."

The organization of this band focused missionary interest in Oberlin on China, and created a deep impression in mission circles all over the country. The band held monthly meetings for prayer and conference and invited returned missionaries from China to address them. Among those who responded were Dr. Henry Blodget of the North China Mission, American Board, Dr. John L. Nevius of the American Presbyterian Mission.

Cheefoo, Rev. David Hill of the English Wesleyan Mission, Hankow. At the annual meeting of the American Board that year, the mere mention of the Oberlin China Band elicited applause and there can be little doubt but that the influence of this movement in America was felt in England and gave an impulse that in some measure resulted in the forming of the famous Cambridge Band that went out to the same field later.

Such was the band at home; what was it on the field? The province of Shansi in North China is said to be "the cradle of the Chinese race." It is a mountainous province, with fertile plains and valleys, rich, extensive beds of coal and iron and a population of 14,000,000. Its people are thrifty, industrious, and usually peaceable; its merchants are wealthy and able, and are said to control the banking interests of the empire. It is similar in shape and about equal in size to the state of Illinois. Its northern border is the great wall, its southern border the Yellow river. The Tai-Yuan-fu plain, one hundred miles long by sixty wide, dotted all over with walled cities, towns and hamlets, so close together as to touch elbows, occupies the center of this province and the capital, Tai-Yuan-fu, is situated on the northern boundary of this plain. This province was assigned to the China Band and this plain became the field of their labors. The first missionary family went to Tai-Yuan-fu in 1881, Rev. M. L. Stimson and wife; but later, when their numbers had increased, in order not to duplicate the work of the English missionaries and by agreement with them as to the division of the field, they withdrew and opened permanent stations at Taiku and Fen-Chou-fu, two cities sixty miles apart, the centers of large populations, the former in the southeastern part of the Tai-Yuen-fu plain and the latter in the southwestern part, distanced forty and fifty miles respectively from the capital of the province.

During the nineteen years since its organization the Board has sent twenty-seven missionaries into the province—twelve men and fourteen women. They have had the usual vicissitudes attending mission work in China, but there has been, on the whole, good success.

It was soon discovered that the first duty of the mission was wide evangelization, and that the school for higher education was in the dim and distant future.

The native Shansi men are opium-users almost to a man, and a large proportion of the women and children are addicted to the habit, so that opium refugees, for those who desire to break off from the habit, are appreciated by the people. One was opened at the Taiku station and was crowded with patients, and medical clinics were held at which the sick

received free treatment. The people did not understand our message at first but they appreciated the work of healing their sick. The clinics were crowded with those having all sorts of diseases, and as they came long distances, some of them, the fame of the doctor spread far and wide. Many that formerly had been accustomed to abuse the missionaries on the street, after being cured of some ailment, treated them with great kindness and even rebuked those who used abusive language toward them. Thus the prejudices of the people began to give way and a circle of friends, increasing year by year, never very large, gathered around the mission stations. Even those who were not openly friendly, and never came on the mission premises, would trust the missionaries for almost any amount of money, and tradesmen begged permission to sell them their goods on credit. The missionaries wore the native dress, lived in native houses which had been repaired and changed by native mechanics, and native customs were observed where principle was not involved. The purpose to conciliate as far as possible and not to antagonize or offend by violating established traditions, was kept steadily in view.

After many years the direct results began to appear. A church was organized in 1888, the members coming very largely from one family. Others came in year by year, but the number never was large. Wealthy families became interested, here and there a house in a village was opened to the evangelist for Christian services, the epithet, "foreign devil," was heard less and less frequently on the street, and evidently the gospel was slowly winning its way in a most unfriendly and difficult place. The educational work was not forgotten. A boarding-school for boys was started in 1888, and later one for girls, in which the pupils paid in part for their board. These were attended to the limit of their accommodations, and gradually the grade was raised. Last year the mission voted to establish an academy to prepare students to enter Tung Cho college, and appointed Rev. C. W. Price their first principal. As a result of the wide evangelization for so many years, and the encouraging number of promising students in the schools, the outlook was most promising for a large ingathering in the not very distant future, and hope was written on the faces of those who had toiled so long amid so many discouragements. The hardest part of the road had been traversed; the path before them was easy and plain.

Then came the Boxer movement, appealing to the lowest passions of the few and to the superstitions of the multitude. The devil saw his opportunity; every missionary on the field fell by the assassin's hand, and the toil of many years ended in an awful catastrophe.

Instead of rejoicing, tears; instead of victory, seeming defeat. The black wings of the evil angels are spread out over this entire province, flinging their baneful shadow on her mill-through shadows and tears. "Weeping may endure for a night; joy cometh in the morning." God's defeats are only pauses before victory.

In this pause his people are to gather strength for the final conquest. What China may be politically; even the wisest can only guess; but that she will be conquered by the gospel no one who has experienced the power of that gospel in his own heart is familiar with its history and believes its promises can for a moment doubt. On whom shall the mantle of our martyred Shansi missionaries fall? Shall not the sons and daughters of Oberlin answer? There ought to be a band of Oberlin students, of her choicest sons and daughters, ready to go to Shansi and take up that work. The blood of the martyrs may become the seed of the church; for Christianity will triumph in Shansi if we do our duty, and that tempest-tossed, guilty, blood-stained, though not forsaken people shall yet rejoice in the salvation of our God. "Shall I bring to birth and not cause to bring forth? saith Jehovah; shall I that cause to bring forth shut the womb? saith thy God."

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The Storm in Texas

Warren F. Day, D.D.

A calamity, unequalled in this land, has fallen upon the great Gulf State. For many days the uppermost theme was the storm in Texas. As men read and reflected, they asked, "What of this catastrophe?" Several facts are at the front.

The storm in Texas came in a procession of recent and calamitous events, any of which would have made a landmark for the departing century. The famine in India; the awful atrocities in Turkey; the Spanish outrages in Cuba, culminating in the explosion of the "Maine" and the Cuban war, the downfall of Manila and the wearying conflict which is not ended with the Philippines; the perplexing war in South Africa, now partially obscured by the storm of indignation awakened by the barbarities in China and the smoke of the artillery of the Allied Powers around the capital city of that ancient empire. Meanwhile, in our own land, the maddening spirit of passion has wrought its destructions, material and moral, in the mobs of the South and the North, the reign of the highwayman and the carnival of terror in the destructive strikes which have disgraced some of our fairest communities. Then, as a fearful echo, broke the storm upon Galveston, and the region about.

The storm in Texas turns upon us this gleam of comfort: It was not the work of human passion or fault. No man or combination of men brought it about. And we have no reason to suppose that the people of Southern Texas were sinners above those in the sections unhurt by fire and storm. Nor was it like most of railway wrecks. As of old, the magicians were constrained to whisper, "This is the finger of God," so we bow while the whirlwind of the Almighty thunders by.

The storm in Texas also brightens a new assurance that the spirit of humanity survives, as we witness the swift and abundant response which is being made to the hungry and homeless in that desolated region. For the great-hearted in America and in parts of Europe to hear the cry of distress was to make swift response. War, with its waste and woe, has not been able to quench the Christian impulse to tenderly repair the woe and the waste of the unfortunate.

And the storm in Texas has turned up to the light another ministry, seen and appreciated before, but set in clearer light now, of three of our modern achievements. While the storm was yet raging, the telegraph sent out the startling tidings, with the cry for help; the daily press spread widely and quickly what a continent needed to hear; and the railways bore swiftly to the needy the means generously gathered for their relief. And with one flag flying over the north, and the east and the west, there were no delays at interrupting custom houses on the way to the Gulf.

With whatever else the storm in Texas disclosed, or emphasized, it has again brought us face to face with one of the profound problems which millions have asked, but no one has altogether answered. Why was this calamity permitted? As already intimated, we see no evidence that it came as the overthrow of Sodom and the cities of the plain did, because their cup of iniquity was over-full. Were that the signal for catastrophe, how many of our great cities would be left standing? Shall we find refuge in atheism? But atheism only multiplies the complications of the problem. On the other hand, if Christian faith does not sound this sea, it bears us safely upon its bosom. In the light of "sacred story" we reply, "This is one of the ways of God with men." Secular history and "The Old Book," which so wonderfully illustrates these ways, is full of helpful instances. As we look down into the depths about us, from the Christian mount of observation, we grasp the fact that the great end of this earth is not to secure unbroken prosperity, but to make men: to develop men, to equip men to fulfill the Infinite purposes. Heroic character is achieved through heroic experiences. With such a marvelous being as man in the administration

of such an exalted being as God, we ought to expect that God's ways would be ways both of majesty and mystery; we should expect providences which perplex, because the Infinite will do infinitely above our childish comprehension. In bringing man to his best, the Almighty will work not like man, who sees things only in small sections, but like God, who is ever working on the scale of eternity, and takes in the sweep of two worlds. Los Angeles.

Consecration to Needed Reforms.

BY EMMA SREEVERS JONES.

Temperance is self-control. The temperance question dates back to Eden, when our first parents yielded to their desire to taste forbidden fruit. But it would not be fair to blame Adam and Eve for our sins in this respect.

"And every man that striveth for the mastery is temperate in all things." He is temperate in food and drink, in speech and pleasure, in working and resting. Some people are temperate in drinking and intemperate in eating; some are temperate in the use of liquor, but intemperate in the use of its twin brother, tobacco; some who never drink intoxicants use their tongues as though they were intoxicated; some who never "look on the wine when it is red" spend many precious hours in playing progressive eucher; many who never take a swallow of strong drink are themselves swallowed up in business; others abstain from an indulgence in intoxicating liquors and in everything else, not having energy to engage actively in either good or evil.

Consecration to temperance means more than total abstinence. And consecration to reforms means more than criticizing our neighbor for falling into sin, or holding our skirts aloof from one whom temptation or force of circumstances has overcome. It means more than making temperance speeches, or even praying for the fallen.

It means consecration of the heart to God, and consecration of the life to his service. It means love for humanity. It works from the inside out. It means living a clean life, a life free from the curse of rum and tobacco, free from licentiousness and evil associations, free from evil speaking and wrong-thinking, free from all that drags downward.

It means active work for the fallen, a decided "No" to temptation; to the voter it means devotion to principle rather than purity, and to the Christian it means always and ever a decided stand for the right.

Individuals die; but the amount of truth they have taught and the sum of good they have done dies not with them.—[Mazzini.]

Orchard Musings.

IV—THE CULTURE OF THE FRUIT OF THE SPIRIT.

F. B. Perkins.

My orchard is a partnership affair. And he whose personality is not so apparent, is, by all odds, the more important member of the firm. He supplies the capital, and is the real owner; I am in fact only his husbandman. The fruit therefore is his fruit more than it is mine. I need to remember that. Then as to the trees I must see that the stock is the best, that it is well-rooted, and that the grafting is properly done. All which things have their spiritual equivalents of course,

The preparation of the soil is another important consideration. This should be kept open, mellow, responsive to the sunshine and the rain, and free, so far as possible, from hurtful growths. It is even more essential in the spiritual than in the natural orchard. The heart needs to be "good and honest," which is to receive the great Husbandman's plants of righteousness; cleansed from selfishness, freed from everything antagonistic to the Holy Spirit. It is, of course, of great advantage if the original conditions are favorable; if, through hereditary tendencies and associations and home training, the heart has been saved from a hard and trodden worldliness, and fitted to admit the warmth and moisture of Christian truth. But if not, the obligation remains unchanged. There is simply a call for more assiduity in breaking up the fallow ground, in rooting out the weeds of selfishness, and in so mellowing the soil that moisture from the deep-lying springs of grace may freely permeate the life and the vivifying rays of the Sun of Righteousness may call forth the hidden treasures of mind and heart.

There are very few soils, however, I find, which have in them resources of life sufficient to bear the strain of continuous fruit-bearing. Orchards must be fertilized or they soon deteriorate. And the scale on which the enterprise is going forward makes large demands on science and on capital, to guard against premature exhaustion. The point to be secured, of course, is, to supply the original deficiencies, and also to return to the land, the elements which have been subtracted from it by the processes of growth. In this respect great improvements have been made, and still are making. Old, crude methods are being displaced by the discoveries of science and art's inventions, to the immense benefit of both soils and fruit.

In the spiritual realm the needs are equally imperative. Here, too, substantial gains have been made, but there is need of much more. The problem of the spiritual life is, How to restore to barren or exhausted human hearts the virginal qualities of the children

of God? Do this, and then, by the ever-living Word and life-giving Spirit of God, all the elements of a true manhood shall be taken up into the Lord's trees of righteousness and made to reappear in the winsome glory of a spiritual harvest.

May I not learn, from this, the open secret of divine providence? Is not this the significance of those vicissitudes of life, oftentimes painful, which meet my backturned gaze? Are not these breakings-up of established courses, these Sunderings of cherished ties, parts of God's husbandry, his method of putting back into our lives that of which the stress of living has deprived them, his way of bringing our souls anew into touch with the forces of the divine life, and filling them with his own reproductive energy?

"We lay in dust, life's glory dead,
And from the ground there blossoms red,
Life that shall endless be."

I would not overlook the brighter side of God's training, nor forget how all the agencies of our Christian civilization combine in this enrichment of our lives, and contribute to the better growth of righteousness. But it were blindness to fail to mark the agency of sorrow, or its constant, though varying part, in the evolution of saintly blessedness.

Nor must I ignore the place which pruning holds, in the conduct of any well cultivated orchard. Judicious pruning and thinning are no whit less important than the due enrichment of the soil; for nature is not altogether wise, and, unless curbed and restrained, will waste her resources and run to wood or overproductiveness. Intelligent supervision and courageous discipline must therefore step in to save from loss. To sacrifice quality to quantity is to fail of highest success in both spheres, material and spiritual.

This has been one of my mistakes this year. Pruning was rather too light, and the thinning out of the excessive fruit was altogether incomplete. I meant to be thorough, but I lacked the nerve. It seemed such cruel work. I did pluck at least half the immature peaches, though I had to shut my eyes while I did it. I ought to have done more. But last year's fruit was so delicious! And each little victim looked at me so reproachfully, and pleaded so pitifully for life, for a chance to show what it could do! And—I held my hand. I blundered just as Eli did in training his sons, just as many parents, weakly, short-sighted and selfishly blind are doing today. And the result has demonstrated my unwisdom. Quantity has been gained at the expense of quality. I don't exult over my friends as I did last year. Next year I'll do better, if I have the opportunity. And that is where my orchard blunder shows as less serious than its spiritual equivalents. Over-indulgent parents

cannot so easily repair their faults. And my unheroic treatment of my spiritual nature, my weak indulgences—alas! alas!

Back I go in imagination to my friend's much-grafted tree, with its twenty-three fruits, and thence to the apostolic vision of the city of God, and of the trees which lined the banks of the river of the water of life. "Twelve manner of fruits were there, all from one stock and vitalized by the same life-giving sap. The individuality of virtues and opportunities! No monopoly! Another apostle teaches me the same lesson. "To one," he says, "is given through the Spirit the word of wisdom"; to others knowledge, faith, and the whole catalogue of graces. But, he adds, "all these worketh one and the selfsame Spirit, dividing to each one severally as He will"; to each one, too, for the same end, "the building up of the body of Christ—full-grown manhood, the measure of the stature of the fulness of Christ! That seems to be the law of the spirit of life in Christ Jesus—outward variety, inward unity; "twelve manner of fruits," but all "fruit of the Spirit." Let me not be unreasonable, then, nor distrust my brethren because their virtues are not developed in precisely the same forms or to just the same degree. In the church of Christ I may hope to find the whole family of graces illustrated, essentially if not in their fulness. But as to individuals, let me recognize the law of limitations, the law of *corporate* unity; this man, that man, parts; but "*the man*" of apostolic thought larger than either, comprehending all. Let me, then, candidly acknowledge and heartily rejoice in individual excellencies; let me supplement, as I can, their deficiencies; and so let us, "by that which every joint supplieth," grow up together into a complete manhood in Christ. And "as the earth bringeth forth her bud and the garden causeth the things that are sown in it to spring forth, so may the Lord God cause righteousness and praise to spring forth before all nations."

The great moral satirist, Hogarth, was once drawing in a room where many of his friends were assembled, and among them my mother. She was then a very young woman. As she stood by Hogarth she expressed a wish to learn to draw caricature. "Alas, young lady," said Hogarth, "it is not a faculty to be envied! Take my advice and never draw caricature; by the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted; I never have the satisfaction to behold the human face divine." We may suppose that such language from Hogarth would come with great effect; his manner was very earnest, and the confession is well deserving of remembrance.

Prevailing Prayer.

BY REV. W. D. KIDD.

I fear there are comparatively few Christians who know what prevailing prayer is, because they do not comply with the conditions on which alone it can be offered. I regard these conditions as threefold:

1st. Living and abiding union with Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv: 7).

2d. Systematic obedience to the teaching of the Word and of the Spirit. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight" (1 John iii: 21, 22).

3d. Unwavering faith in the veracity and faithfulness of God. "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. i: 6, 7.)

Of course, there are many other passages of similar bearing and of equal weight, but I regard these three as setting forth the conditions of prevailing prayer, constituting, as it were, the three steps of successful approach to the mercy-seat. They are like three links of a golden chain, connecting our souls with God, and if one be missing or defective, the power to prevail in prayer is lost. Does not this explain the reason why there is so much ineffectual prayer in our day? Christians get hold of a promise, and try to work themselves up to faith for its fulfillment, but, alas, one of the conditions is wanting, one of the links is broken; their own hearts condemn them; "then have they (no) confidence toward God, and whatsoever they ask they receive (not) of him, because they keep (not) his commandments and do (not) those things that are well pleasing in his sight." How can a man approach God in confidence when he is living in the daily practice of something for which his own hearts condemn him? Impossible. As soon might Satan offer effectual prayer. Before that man can truly approach God, he must "cleanse his hands," "purify his heart," and "put away his iniquity."

No matter what our creed or opinion, God has made it a law of our spiritual being, that without submission and obedience there can be no confidence. Faith in Jesus is God's expedient for bringing us "back to obedience," and not for saving us "in disobedience." And all through the New Testament he refuses to accept any other proof of discipleship than that of obedience. No less than six times in the fourteenth and fifteenth chap-

ters of John is this criterion insisted on. "Faith without works (obedience) is dead," and therefore has no power to take hold of God, or to appropriate his promises. I am satisfied that this is the "missing link" in the experience of multitudes of professors, and in vain do they cry, "Lord, Lord, while they do not the things that he says." In vain do they try to assure their hearts before him, while they love not in deed, but only in word and in tongue. I am afraid there is much antinomianism abroad, which makes Christ the minister of sin, and which is always crying, "Faith, faith, only believe," while consecration and obedience, as indispensable conditions of faith, are entirely lost sight of.

"How can ye believe," said our Lord in his day, "while ye receive honor one of another, and seek not the honor that cometh from God only?" And we say to some in our day—how can ye believe who prefer self-indulgence, wealth, or worldly conformity, to Christ and his cross, and the extension of his kingdom? Is it not still true that "if any man love the world, the love of the Father is not in him," and that "the friendship of the world is enmity towards God"? Saving faith in the sinner, and prevailing faith in the believer are alike impossible without full consecration to known duty. If any one disputes this, let him try to exercise faith in any given promise or for any given blessing, while he is refusing obedience to the claims of God, or withholding part of the price which God requires, and he will find, whatever may be his preconceived notions on the subject, that it is simply impossible. Herein is the solution of the question so often asked, How is it that there are so few answers to prayer? David affirmed it when he said, "If I regard iniquity in my heart the Lord will not hear me." Neither will God hear and answer us, call we ever so loudly, and ever so long, if we willingly consent to any known unrighteousness.

How fares it with your prayers, dear reader? Do you know that God hears you by the answers he vouchsafes? If not, may not this be the reason for the miscarriage? God is unchanged and unchangeable, the promise faileth not. "All things whatsoever ye ask in prayer, believing, ye shall receive." God must be true; and if your experience contradicts the sure word of promise, you may be certain that it is your experience which is at fault. Examine yourself. Repent, and do your first works. He is faithful and just to forgive the sins of his people, and to cleanse them from all unrighteousness. And then bring all the tithes of a whole-hearted, loving and believing service into his storehouse, and prove him therewith, and see if he will not open you the windows of heaven, and pour you out such a blessing that there shall not be room enough to receive it.

Woman's Board of Missions for the Pacific.

After our summer vacation we again meet to celebrate our twenty-eighth annual meeting; may we receive fresh courage and renewed zeal for a new year's work.

Our last annual was held at the headquarters at the Y. M. C. A. building; this was an experiment, and was not much enjoyed, it being difficult to hear speakers, owing to the street noises. Mrs. Jewett again presided, and we had the pleasure of greeting the following missionary visitors; Dr. and Mrs. Peck and Mrs. Wagner of China, Mrs. Talcott of Japan, and Mrs. Reeves, a member of Bethany church, who had been connected with a mission in South China.

At our delegates' meeting the day previous, thirteen auxiliaries were represented by delegates, and five by letter, and reports were read from the Young Ladies' Oregon, Washington and Southern California Branches. Mrs. Day of Los Angeles and Miss Mary Williams gave short addresses.

Our meetings have been quarterly this year. Our December meeting was with the Alameda church, presided over by Mrs. Pond, owing to the illness of our president. Mrs. W. W. Scudder read a paper on "The Forward Movement." This movement is to arouse general interest in foreign missions among the churches. Letters were read from Secretaries Smith and Daniels, and a statement from the Presidential Committee. A discussion followed by Mrs. Peck, Mrs. Bradley, Mrs. Perkins, Mrs. Jones and Mrs. Adams. Rev. Mr. Scudder addressed us on the same topic; he thought that the Forward Movement was really the result of the work of the Woman's Board. After a refreshing lunch, Dr. Peck told us many new things about China, and Mrs. Adams reported from the ninetieth meeting of the A. B. C. F. M. at Providence.

In March we met at the Third church, San Francisco, with our president in the chair. Rev. Mr. Bayley, at that time supplying the pulpit of the Third church, greeted us in a very earnest and pleasant address. Mrs. Wilcox gave an account of a barrel-opening at Pilgrim church, Oakland, and Mrs. Taylor, formerly of India, gave some account of zenana missions. Several letters were read—one from our foreign secretary, Mrs. Farnam, from Jerusalem, told of some of her experiences as a traveler; one from Miss Baldwin of Ruk; and one from Miss Wilson of Kusaie. Miss Malone, a worker in a settlement on Maui, H. I., was introduced and spoke of her work.

Rev. Mr. Dorward, so well known to many, gave us some knowledge as to the progress of things in Natal, and Mrs. Peck told of persecutions then endured in Pang Chuang, a be-

ginning of that terrible trial our missionaries have suffered for months.

In June, we again gathered in the First church, Oakland, and a letter from Mrs. A. R. Smith of Pang Chuang continued the story of the persecutions of the native Christians; several prayers were offered for these missions.

A paper, written by Mrs. Frank Foster, on the "Ireland Home," was read, and then we heard with great pleasure Miss Denton, who had just returned from Japan after eleven years of service. At this meeting it was voted to raise a Twentieth Century fund of one hundred twenty-dollar shares, and and Mrs. Williams of the Southern Branch pledged one-quarter of this, and eight shares more were pledged by individuals.

After lunch, Rev. C. R. Brown addressed us on the great advance in missions in a hundred years, and told us of Miss Lilavati Singh, who visited at his home on her way East. Miss Denton again spoke; as also did Miss Benedict of Japan and Dr. L. R. Scudder of the Arcot Mission, India. On this day Miss Talcott returned to her work in Japan.

The Executive Committee have met every month, except July; some of their sessions are long and very important, as when in November, the appropriations for the year were considered. These are as follows: For Zulu Mission, Africa, \$450; for Western Turkey, \$1,371.80; for India, Madura Mission, \$850; for Japan, \$550; for Micronesia, \$550; for Spain, \$500—in all, \$4,371.80. I am sure our treasurer would be greatly pleased if our yearly gifts could come in earlier in the year.

At the Ecumenical Council of Missions, which convened in New York in April last, we were represented by Mrs. Day of Los Angeles, Mrs. Rader of San Francisco, and Miss Mary Williams of Oakland.

Our column in The Pacific has been looked after by Mrs. Frank Foster; the Southern Branch has contributed to this two weeks each month. Mrs. McLean has edited our section in Life and Light; this delightful magazine should be in every home in our churches.

Several missionaries have been with us for longer or shorter periods. Rev. Mr. Dorward, a member of Plymouth church, S. F., spoke at many of our churches, especially pleading for a new building for the girls' school at Amanzimtote, known as the Ireland Home. Miss Denton has spent several weeks in Washington and Oregon and also in this neighborhood; in connection with her itinerary, Mrs. Dodge has written fifty letters or more.

Our foreign secretary, Mrs. Farnam, has been traveling in Europe most of the year; we miss today her bright and pithy narrative of our missionaries.

This paper gives but a partial account of our year's work; many hours and days have been spent by our officers and our members in furthering our portion of the work of our Master's kingdom. Let us hope that next year's report may be better in all regards.

Virginia Bufford,

Rec. Sec W. B. M. P.

September 3, 1900.

Woman's Home Missionary Union.

The annual meeting of the Woman's Home Missionary Union was held in the First church, Oakland, September 20, 1900, Mrs. E. S. Williams, the president, in the chair. An opening hymn, "More Love to Thee, O Christ," was followed by responsive reading from Isaiah lxii. We were led in prayer by Mrs. Williams. The welcome to the Union, by Mrs. Peck, included greetings from the W. B. M. P. as well as a most hearty welcome from the First church of Oakland. Mrs. O. W. Lucas of Pacific Grove responded in behalf of the Home Missionary Union.

The report of the recording secretary was then read by Mrs. Eastman. She reported the meetings for the year and the work of the Union in an exceedingly interesting way—leaving as a motto for the next year, "Dependence and Progress."

Four additional by-laws recommended by the Board of Directors were reported, and will be found in the Annual Report as published.

Mrs. J. M. Haven gave the following report of the treasury: Receipts for the year, \$2,375.76; disbursements, \$2,013.69; balance in treasury, \$362.07.

Miss Potter read the report of the nominating committee for the nomination of directors. The former directors were re-elected with the exception of Mrs. G. H. Gray and Miss Caroline Potter, who resigned; Mrs. E. J. Singer and Mrs. W. W. Ferrier were elected to fill these vacancies.

One verse of "America" was sung, and then followed the roll-call of auxiliaries. The reports were full of interest and many of the auxiliaries responded—some by delegate, others by letter to the corresponding secretary, Mrs. F. B. Perkins.

It is always interesting to hear what others are doing, and how they are doing it. Some auxiliaries report evening meetings, the mid-week prayer-meeting once a month being given up to missions, with the result of bringing greater numbers in touch with the work. The reports continued to the hour of noon, when Mrs. Peck gave an invitation to luncheon—the nominal price of fifteen cents being charged—and the proceeds given to the "Parsonage Fund." "What parsonage?" came from a voice in the audience. "There is but one parsonage now," was Mrs. Brooks'

reply, and every one knew it was the parsonage at which we were to be given "a peep" in the afternoon.

One verse of "My Faith Looks Up to Thee," with a benediction by Rev. Mr. Singer, closed the morning session.

SUB—H

The session opened with a greeting from the Presbyterian Woman's Missionary Society, given by Mrs. Hamilton, who also spoke of some new methods of work which they have tested and have found successful.

Mrs. Wheat of Park church, San Francisco, conducted the devotional half-hour. She first brought greetings from the Young Ladies' Branch, as its president, announcing the annual meeting to be held in Plymouth church, San Francisco—giving program for the day and extending a most cordial invitation to all. She then read Luke xii as the lesson for the hour. Plenty of food for thought in this chapter. Some of it had come to her as a personal experience—very rich—during the past year. "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." God's kingdom is not a long way off, but near at hand. Our work also is near at hand. Do we give as much time and thought and money to the work of the Lord as we do to personal adornment? Could we not live more simply, dress more simply, have more simple food, with less work and fuss in the preparation and care for all these things—and thus more time and strength and money left for the Master's use? The individual responsibility along these lines was illustrated by a poem read, "The Least of These," and by the story of a home missionary box. The devotional hour closed with prayer by Mrs. Wheat and the singing of the hymn, "Go, Labor On."

Miss Potter told at this time something about our home missionary stations—a topic transferred from the morning session. Reporting first the officers elected by the board of directors, as follows: President, Mrs. Williams, with Mrs. Perkins as first vice-president; treasurer, Mrs. J. M. Haven; recording secretary, Mrs. W. W. Ferrier; corresponding secretary, Mrs. F. B. Perkins; superintendent of Cradle Roll, Miss M. W. Piper—Miss Potter said she stood as a representative of Mr. Harrison, who had been called to a distant part of the state to organize two or three new churches.

With a large map of California, she took us on an imaginary trip through the central and northern counties. A territory some six hundred miles in length, with flying little three-hundred-mile trips into some of the neglected and isolated spots where good work is being done by heroic men and women. She wished the territory included Santa Clara county, and south from that to Tulare could be painted red—because of their red-hot mis-

sionary zeal. She requested special prayer for Mr. Harrison as Home Missionary Superintendent, in his manifold duties and responsibilities.

Next came the most beautiful exercise of the day—the Cradle Roll lesson.

Mrs. Perkins referred to the organization of the Roll nine years ago, and explained that this was only a revival. Upon the certificates is the text, "And a little child shall lead them." With the earnestly expressed hope that we might indeed be led by these little ones into fuller, truer service, Mrs. Perkins presented certificates to several members ranging in age from six weeks to four years.

This was followed by a solo by Mrs. Raymond C. Brooks of Pilgrim church, East Oakland. She sang with her beautiful rich voice, "Fear Thou Not, O Israel," to the delight and inspiration of all.

The President then said: "We have seen and heard from the dear little children in homes well cared for and well trained. Mr. Luce will now tell us about a little girl without a home."

Mr. Luce spoke as Superintendent of the Home Finding Association, telling of a little four-year-old girl who needed a home, and could be seen in one of the church parlors at the close of the meeting.

The next paper was "A Peep at The Growing Parsonage," by Mrs. O. W. Lucas of Pacific Grove. As the wife of the parson, she led us step by step through days of disappointment and through days of sunshine, from the beginning of the enterprise started by a former pastor of the church at this most beautiful of all of California's resorts. Encouraged in growth by the "Everlasting Sunshine" of this enthusiastic former pastor and by the combined efforts of the present pastor and people, the parsonage has reached its present nearness to completion, and we were given glimpses so realistic and appealing that we were all delighted to follow the paper with a collection; this, with the money received at the luncheon, was to be applied to the parsonage fund. Mr. E. S. Williams added to the information given by Mrs. Lucas in the building of this house for God's servants.

Mrs. Williams gave a paper on "You're Wanted at the Telephone"—a graphic account of the calls from the different societies, borne on the hearts and minds of the Home Missionary Union. Mrs. Howard followed with "Nineteenth Century Chivalry," a well-merited tribute to workers past and present in the A. M. A.

"A Glimpse of Home Missionary Life," by Mrs. W. H. Scudder, was a touching story of the self-sacrificing lives of one home missionary family—beautifully told. Mr. Singer followed Mrs. Scudder. He spoke of some of the destitute children of California. Took us

on another imaginary journey to one of the isolated spots—twenty-two miles from Oroville. After many struggles "Grub Camp" was reached—a preaching service held, some persons in attendance never having attended church before, and the entire congregation so unaccustomed to such a service that they had to be told as individuals after the benediction was over that church was ended for that time.

Mrs. Williams asked the audience to give thanks to the Ladies' Aid of the First church, Oakland, also to give some expression of sympathy with the honorary president, Mrs. Merritt, now quite ill, and also with Dr. and Mrs. Adams, detained from the meeting today by the death of Mrs. Adams' brother. After a rising vote, one verse of "Blest Be the Tie That Binds" was sung and the benediction pronounced by Rev. G. M. Dexter closed the thirteenth annual meeting of the W. H. M. U.

Mrs. W. W. Ferrier, Rec. Sec.

The Sunday-School.

Notes by Rev. Burton M. Palmer.

Jesus Dining with a Pharisee. (Luke

xiv: 1-14.)

Lesson 1. October 7, 1900.

GOLDEN TEXT.—"Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke xiv: 11).

INTRODUCTION.

Time: December, A. D. 29.

Place: Southern Perea.

Connection: The fifty verses in Luke between our last advance lesson and this tell of Jesus' prophesying the tribulations that some of his followers must endure, also of his contradicting the idea that men receive their punishment in this life for what evil they do. They report the parable of the fig tree. Then follows the cure of the woman who had been deformed for eighteen years, and the encounter of Jesus with the synagogue's ruler who was angry because the miracle was done on the Sabbath. The parable of the mustard seed has also been given, and Christ's prophecy of the surprise of some who should at last find themselves shut out from the kingdom. They have told also how Jesus scorned the warning regarding Herod that the Pharisees gave him, and apostrophized Jerusalem as the city where prophets must die.

Besides what Luke gives, it is probable that the short visit to Jerusalem at the Feast of Dedication (John x: 22-42), took place at about this period. But the lesson of today shows us Jesus in Perea again, for he had gone "away again beyond Jordan into the place where John was at first baptizing and there abode" (John x: 40, cf. i: 28).

We see Christ in a Pharisee's house. He found four kinds of people represented there, and each of them received something from him. The sick man was cured; the caviling watchers were rebuked and silenced; the guests were taught humility; the host was taught generosity. Host and guest and spy and beggar, each had his lesson from the Lord.

LESSON NOTES.

V. 1. "One of the rulers of the Pharisees" would indicate as high a religious official as a Perea town would contain. "On a Sabbath": Jews could give feasts on the Sabbath, only the food must be cooked before the Sabbath began.

V. 2. "Dropsy." Luke, the physician, uses a medical term that does not occur elsewhere in the New Testament.

V. 3. "Is it lawful?" Jesus makes them partly responsible for the cure, by referring the question to them beforehand, but in such a manner that they dare not say "No."

V. 5. He had used the same argument in some other Perea town shortly before (ch. xiii: 15); it might well be repeated for it was unanswerable.

V. 7. "Chief seats." Jews "in society" had adopted the Grecian custom of having tables arranged as three sides of an open square, from which the serving was done. There was little difference among such seats for actual convenience in eating or conversation, but the central seat on each side was esteemed as higher than the others, and one of these three as the highest of all.

V. 8. "Bidden *** to a wedding." Christ's words were called forth by what had actually taken place at that dinner, but he gave his reproof in the direct form. Instead of speaking of a feast he spoke of a wedding. This is why Luke could call this form of teaching also "a parable."

V. 10. "What * * * he may say unto thee." For Christ to use this as the motive to inspire decent conduct shows how low down in the spiritual scale he reckoned these Pharisees. To the Disciples he would say instead, "Be humble, moved by real love for one another, just as I, your Lord and Master, have washed your feet"; to these men he only says, "Act as if you were humble or you will be mortified." Christ had many more things to tell these men but they could not bear them yet.

Vs. 12-14. It seems almost as if the company must have been asking Jesus questions as to what would be the effect on social life and customs if men should all come into the kingdom of God as he was so constantly urging them, and as if his answer was illustrated chiefly from the phase of social life that they were engaged in—a banquet. How

would the guests act? and he tells them. And how would the host? and these three verses tell that. And when such an ideal is put before them one man at least sees the beauty of it, as the first verse of our following lesson will tell us, and exclaims, "Well, if that is the rule of the Kingdom, blessed is he that shall eat bread in the Kingdom of God!"

REFLECTIONS

Christ "marked" men's conduct and motives in social life.

After-dinner speeches meant something when Jesus made them

There are different kinds of watchfulness; some watched to criticise—Christ watched to cure and save.

Social life will continue when the whole world becomes Christ's, but love will take the place of pride at the banquets that are given.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Rich Toward God (Luke xii: 13-21.)

Topic for October 7th.

Perhaps the one absorbing passion of man is possession. The consciousness of owning things is one of the choicest sensations of human life. Look at a boy's pocket. Take an inventory of the varied and odd collection of treasures he has brought together. He has bits of colored glass, a snarl of strings, a broken lamp burner, a cracked top, a marble or two and a dozen of bent nails. If you were to take this worthless mass away from that boy he would feel as some men do when their cash is lost. The boy is father of the man; and that pocket capital which the youngster gathers and guards and looks over with great satisfaction in some quiet nook, is as valuable to him and quite as sensible as the possessions for which mature men often toil and dream.

* * *

This passion for accumulation is one of the first features of our character that a Christian should bring under the complete sway of the Spirit of God. In the actual fact, it is usually the very last. When a man turns his course towards Jesus Christ as his Lord he begins to labor with himself. He thinks of his temper and his Sunday desecration and his little frauds and his bad language. To overcome these he prays and endeavors and reminds himself constantly. But this tendency to get things and keep them is so natural, so universal and so overlooked by any of the ethical sentiment around him, that he pays it no attention. Some day in a sudden provocation he uses a profane word. He grieves and repents and walks very carefully for a long

time. But he keeps right on pushing the world for a chance to make money and to add to his bank account. Like the whole world of men, he simply wants to get things.

* * *

Being rich toward God is just the opposite of this. It is the passion for *giving*. That is the yearning cry of God coming to our ears all through the revelation of his operations among men. Who can study the history of creation and the providence of God through the ages without being deeply impressed with the pains, patience, and persistence of God's abundance towards man! Even everything that man can possibly do in his own choice plan of redemption, God has given into the hands of man. And it is only because we are still so overborne with the unrenowned passion of getting that we halt and question and whimper at the requirements of time and money and effort in making this world the dwelling place of righteousness and holiness.

Jesus Christ is before us the living, divine embodiment of this idea—the passion for giving. Although he had not where to lay his head, and at the same time possessed all the powers and opportunities for the advantage of self, had he chosen to so use them, we can put our finger on no point of his life where he exercised the getting spirit. The whole passion of his life was to give. And this is the very first achievement that ought to be undertaken in the life of a new convert. At the very threshold of Christian experience this battle ought to be fought to the finish, until the life of every follower of our Lord is seen to be a passion for giving—giving time, giving money, giving friendship, wherever the same is needed. The getting then would be a sanctified effort. Self would be eliminated. We would get to give. Our talk about our being poor and having so many expenses would be unheard. The nickels would disappear from the offering-plates, and all this device and racking of brain to persuade the Christian dollars out of Christian pockets to do Christian work would be over.

* * *

This is the whole force of this parable in Luke. It was given to illustrate the truth stated in verse 15. This may be put in this form: Life means all those experiences which make existence desirable. But mere possession or possession for self-indulgence can not bring these experiences. The man was doing a legitimate business. His habits were those of the best men. He was simply a prosperous citizen. He would be a representative man of California. As things go, there is no reason why he might not be a leading man in some church. Like thousands of people, he was simply a getter. Very likely he was a contributor. But he did not live to give. That was not the passion of his life.

Change one thing in this man and he is made what you and I ought to be. If he had said: "Good; this great crop means more gospel preached, more distress relieved, more young men educated for my Master's kingdom, more missionaries supported and cheered at home and abroad"; if he had meant to give and to have meant to pour forth, as it did with our Lord, he would not have been the "fool" of Scripture. He would have stood as the guide and not the warning of men. Endeavor, settle this question at the beginning of your life. Fight your battle here. In all the range of your ambition and plans, be a giver rather than a getter. It is a smaller thing to give one's existence as a martyr, than it is to give the sum of one's experience for the world's redemption. This is being rich toward God, and such riches are as eternal as God is.

Our Boys and Girls.

Children in Palestine.

The following very interesting letter has been received by Professor Alfred H. Rowntree from his brother and sister-in-law, Wilfred and Delia Rowntree, located at the Eli and Sybil Jones Mission at Ramallah, Palestine, says the Kansas City Journal:

Missionary work in all lands has for one of its most prominent branches the work among the children, for they have not become so firmly rooted in wrong beliefs and superstitious as the older people. And in this letter we thought we would tell you something of the children of Palestine.

Customs vary much in different places in this country, and among people of different religions. What is said here relates principally to Ramallah and its vicinity.

Boys and girls receive very different treatment even from their birth. For a girl is hardly welcomed, while the birth of a boy is joyfully proclaimed, the father gives presents to his friends, and there is great rejoicing. Parents are called by the name of their first son, with father or mother prefixed to it. So universal is this that many people are not recognized by their original names. Often when telling poor persons to go to the doctor, they do not know whom we mean until we remember to call him "Father or Skander." When this custom is known, a deeper meaning can be seen to Abraham's faith in accepting the name God gives of Abraham, which means "the father of multitudes" (Genesis xvii: 5), while he had no children. For him to be called by this name must have been a standing joke among the people, often causing smiles and ridicule. And only his firm belief in God's promise would have enabled him to go on day after day making the claim of what he had

not. May our trust and faith be as clear and strong.

The names given to the children often have a meaning, such as Faithful, Beautiful, Handsome, Sweet, Gentle, Bright Eyed, Pleasant, Perfect, and Bible names are very common. Occasionally a funny name may be met with, as when a man has several daughters and makes known his thoughts by calling one "Enough." Sometimes when several children in a family die, a boy will be named "Wolf," with the belief that one called after an animal will not die.

At birth babies are rubbed all over with salt, which must be a very old custom, as reference is made to it in Ezekiel xvi: 4. Then they are tightly bound up, being wound round and round until they are quite rigid. Even their arms and feet are tied up, and they can only move their heads and eyes. This is done for forty days, during which time they are a curious sight, exciting the pity of all not accustomed to seeing such treatment.

A black ointment is put around the eye on the eyelids, and is supposed to strengthen their sight and add beauty to their faces. It would be good if it kept off the flies, but it does not and the poor babies often have numbers of these pests crawling over their eyes, their mothers doing nothing to keep them away. Is it any wonder that eye diseases and blindness are so common? Afterward one garment is all they usually wear, except a cap which fits the head snugly, and is kept on day and night. This is ornamented with small coins and beads. A large blue bead is put on, or hung by a string around the child's neck, to keep off the "evil eye," which is one of their superstitions, perhaps taken from the Moslems.

The first bed the baby has is the round straw tray used for a bread plate, or one of the large, round, flat baskets so common among the people. Once while talking with a visitor a woman happened to pass with a basket on her head. Some one said in fun that perhaps she had a baby in it. Upon being asked, she promptly replied "yes," and putting down the basket, took off first an earthenware pot, then a lot of clothing, and underneath lay a seven days' old baby. It was a wonder it was not smothered. She had carried that load on her head more than twenty miles that day.

Cradles are made of iron or wood, in something of the style used in New England two hundred years ago. And a very common substitute is a piece of sacking suspended by ropes from the four corners, in which the child can swing easily. Children are allowed to eat anything, and a child in its mother's arms may often be seen contentedly munching a cucumber, skin and all. Sour, unripe fruit is not supposed to do any harm. No sta-

tistics are kept, but some who work among the people think that half of the infants die.

People do not know the month or the year of their birth. Ask a mother how old her daughter is, and she will tell you she was born when the grapes were ripe, or when the figs were green, or when the olive trees were in bloom. But this is all she knows.

There is no home life for the children; no good example or teaching by their parents. They learn to curse even their fathers and mothers if displeased with them, and are thought smart if they can excel in angry words and speeches. There is no thought of taking quietly, revilings and unpleasant remarks, but always the wish to give back worse than was received. No wonder our Savior spoke so strongly about returning good for evil, and commanded his hearers to "bless them that curse you."

Sometimes the children eat with their parents, sitting on the ground around a common dish, into which they put their hands to help themselves. But more often they will take a piece of bread in one hand and perhaps a raw onion in the other, and eat anywhere they please and at any time.

When night comes they have no cosy beds to get into. A thick quilt is spread on the hard floor, and there all sleep with something similar over them. The very poor do not have even this, but lie down on a straw mat or a piece of sacking. They are early risers, and do not spend much time on their toilet, as they have slept in their clothes, and, water being scarce, there is not much washing done. Hair brushes are unknown, and the combs they have are made of wood. The boys' hair is kept cut close, and so looks tidy; but the little girls only get theirs attended to occasionally, as the headdress is braided into the hair and it takes much time to arrange.

The children who attend our schools have to be taught to come neat and tidy, and a washbowl and towel are kept in reach for needy cases. In one school a little boy having come one morning with dirty hands and face, the teacher made him stand in front of the children, thinking to give them a strong object lesson. But one of his little friends spoke up and said that the boy had asked his mother to give him water to wash with, as it was out of his reach, but she had crossly refused and he had to come as he was. The teacher felt very sorry that she had not found this out before blaming him.

The children become teachers in their homes in this way, and much good has been done to the parents through them. They often ask their mothers for clean dresses and to wash their hands and faces, and the continuous daily lesson has its effect. Bible verses and passages learned at school are repeated at home, and this may be the only way in

which some of the people hear the Bible, for many cannot read.

Of course, the children play. Where in the world do they not? But what have they to play with? None of the nice toys that American boys and girls have. Nor do they seem to know how to play in the hearty way of children at home. The little girls like to imitate the wedding dances of their mothers and sing the songs that are used on those joyous occasions. They soon begin to "help mother" in little ways, picking over the wheat or going with her to the fountain and carrying a tiny jar on their heads, carefully held with both hands, but which they soon learn to balance gracefully, without ever touching it.

But work begins at a very early age, for their baby brothers and sisters are often left in their care while the mothers are away getting fuel or water, washing the clothes at the fountain, or busy making and baking bread. When the girls are a little older they have to do all kinds of work, in the fields harvesting or watching the crops, carrying mortar when building is being done, and helping in all the hard work about the house. The boys are put to work in the fields or in building, and many go to Jerusalem to find employment. This makes school attendance very irregular, for they like to come when they can, and it is the parents who keep them away to work.

Many boys and girls are married very young, as seems to be the custom in most Oriental countries. A change is gradually being made in this, as some are beginning to realize that it is better for a young man to get a start in life before he has a wife to care for.

The home.

Don't Rock the Baby.

The modern baby must not be rocked, and no foot-worn cradle is seen now within the sacred precincts of a hygienic nursery, and the cry of the trained attendant is, "Don't rock the baby!"

Why?

Because it causes indigestion, dizziness, restlessness and—worse than all—selfishness, because a baby soon becomes an autocrat, and will expect the undivided attention of the mother or nurse whenever the sleeping hour comes, unless he is trained from the very start to sleep without rocking, walking or even being held in the arms, all of which are bad for him.

Our grandmothers used feather beds and pillows for the baby. These have been banished from the up-to-date nursery long since, and even the once popular down pillow gives way to the more healthful hard hair mattress and pillow.

Lady Curzon has her baby's bed construct-

ed of taut canvas stretched on a frame, and with no springs. This crib will always be clean and well ventilated, for, like the sailor's hammock, it can be washed and dried almost every day.

Be careful, too, that nurse girls, or younger children do not place baby in his carriage and keep him quiet by rocking the springs up and down. This is frequently done and is worse than a cradle.

Consult the Children.

There are certain mothers—certain very foolish mothers, it seems to the unprejudiced—who sedulously refuse to consult their children's preferences as to clothing, and consequently those youngsters are made very unhappy at a period when they should have no cares, by the externals to which they would probably otherwise not give the slightest thought, very sensibly is said by a writer in the *Philadelphia Inquirer*.

The writer herself once, when under the care of a maiden aunt who dressed herself atrociously, was given for her best frock a bright green cashmere, trimmed with equally bright red flowered silk. It was such a glaring costume and so unlike that worn by other children that the small owner revolted every time she was forced to put it on, and that was very often, for the maiden aunt believed in applying the iron to the soul of the young, thereby making them better men and women when they grew up.

However, after the writer, in her infant state, had shed many tears over this frock, and entered her feeble protest against being clad in it, and had thought more about outward apparel because of it than she had in the whole of her small life before, she just calmly took it behind the barn one day and stripped it to pieces with the scissors, and then bore with Spartan calm the very righteous punishment that followed.

That was something less than a century ago, but the incident made such an impression on her mind that she never now sees a boy crying to have his curls cut off, or a tiny girl objecting to the colored frock she's wearing, without a feeling of pity tugging at her heartstrings.

It does not necessarily create a love of dress even in the mind of feminine youngsters to consult them as to their preferences in clothes. To the contrary, once attired to their taste, they go along without giving the subject further thought, while an unsuitable garment will rankle indefinitely and the subject become of exaggerated importance in their minds.

That discipline may be better maintained in the nursery than by causing the little ones to wear clothes that make them appear different to their fellows is generally acknowledged now by sensible mothers.

"Black Rock."

That is a story which ought to be read by every minister on the coast! and by all others for that matter, but the development of my Pacific Coast consciousness seems to limit my interest to those working on this slope of the Rockies. It is a mistake for ministers to confine their reading to commentaries and treatises—they need something to replenish the springs of their imagination and to obliterate for a time all remembrance of their particular problems. They have little time for novel reading, to be sure, but when such a collection of beautiful tales as "Beside the Bonnie Briar Bush" is at hand, other things may well take second place for the time being—they will lose their "problem character" by their waiting. The book of which I speak, however, is not the "Briar Bush," but it comes nearest to it of any book I have read since the day in the mountain camp five years ago, when the circle of campers had been sitting the whole afternoon in rapt interest over the "Doctor of the Old School" and his noble friends. "Black Rock" is the latest book—twin brother to the "Sky Pilot," and child of "Ralph Connor," whoever he may be. A man of truly Christly soul he must be. Prof. Geo. Adam Smith knows him and writes an introduction for his "Black Rock" tales. "Ralph Connor tells the tales in the first person, and while he has little to say of himself, he does confide to us that his main business is making sketches for railway advertisements, being something of a doctor at the same time. But he has shown himself a true artist in these descriptions of life among the mines and lumber camps of British Columbia whatever may have been his success in the other line. As an artistic success, Mr. James Lane Allen's "Reign of Law" is far inferior, and not half so true to life. The latter's description of Kentucky hemp fields is fine, but the main part of the book is puerile and trite and written with evident purpose to hold up to ridicule one particular denomination of Christians.

But here are descriptions of real life as they exist all around us and of struggles of a few noble souls to help their fellowmen to be men and to overcome their temptations—tales which might be paralleled a hundred times up and down this coast. There is charity for all; the Presbyterian minister and the Catholic priest stand together in close sympathy. There is the most delightful humor as the typical Scotch, French and English are by turns taken off in these pages. The tragedy and the heroism of human life are most beautifully wrought into them and the scenes come home to every one of us. We have had our fights with the saloon and we know all their tricks to win away the men whom we have tried hard to bind to the Master. Billy Breen and

old man Nelson are both familiar and beloved characters and these are tales out of the very lives of many of us that Ralph Connor is telling. Yes, we will try to put a little more faith and hope and love into our labor for they can still work miracles by reproducing themselves in the lives of those who are bereft of them. Read the "Reign of Law" if you get time, but read Connor's "Black Rock" and "Sky Pilot" any way, that you may thank God and take courage. It will be a veritable baptism of the Holy Spirit to any man to spend an evening with these most Christly books. He will preach a better sermon next Sunday morning.
Pilgrim.

The last addition to the Impression Leaflets, issued by Elder & Shepard, San Francisco, is a quotation from "The New Humanism," by Edward Howard Griggs, reminiscent in a way of Stevenson's "Christmas Sermon." It reads as follows: "In the effort to appreciate various forms of greatness, let us not underestimate the value of a simple good life. Just to be good; to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult."

Emperor William recently said: "God has hung the prayer bell in sunshine and happiness. How often does it hang there mute! But when the storm wind of necessity breaks out it begins to sound. May the earnest days that are upon us, the heavy clouds which gather over us, set the prayer bells ringing. Let our prayers be as a wall of fire round the camp of our brethren. Eternity will show that the secret prayers of righteous men were a great power in these struggles, and will reveal the fulfillment of the old promise, 'Call upon me in trouble and I will deliver thee.' Therefore pray continuously."

During the past year the Florence Crittenton Hope and Help Mission of Washington has provided for more than three hundred women and children, four-fifths of whom it placed in positions to earn an honest livelihood, besides furnishing 65,000 free meals to the friendless.

According to the United States census bureau report, the breweries of Rochester, N. Y., have \$6,455,000 capital invested; they pay \$381,000 in wages, and employ 434 hands. The men's clothing industry, with \$300,000 less capital invested, pay \$1,561,000 in wages and employ 3,132 hands. The boot and shoe industry in Rochester with \$3,281,000 capital invested, about one-half the amount invested in breweries, pay \$2,031,000 in wages and employ 4,868 hands.

Church News.

Northern California.

Alturas.—Rev. Harry Perks has resigned the pastorate of the church here. He would be glad to enter into correspondence with another church needing a pastor. His address for the present will be Alturas, Modoc county.

San Francisco Mariners.—The pastor who never fails to have something interesting to narrate tells of a man who, coming into the service of Sunday last in a drunken state, was laid hold of there by the Spirit of God, sobered, and, as he affirmed, led to the surrender of himself to God, so that the place of meeting became the birthplace of a new creature in Christ Jesus.

Campbell.—The people of Campbell connected with the Congregational church descended with a genuine surprise on Monday of last week upon their pastor, Rev. William Windsor, D.D. Eleven years ago he organized that church, of which he has been the sole, beloved pastor. His friends, to the number of 100 and more, took advantage of his seventieth birthday, and gathered, a happy company, at his home. On another page will be found a sympathetic account of the occasion, in the shape of an "acorn"; we therefore content ourselves with this general reference. One feature of the festivity, however, should by no means be overlooked. A large birthday cake was placed upon a stand and Dr. Windsor was directed to cut it up and distribute it as souvenirs. Then came the surprise, when, at the centre, a tin box containing \$112 (afterwards increased to \$125) was found, a birthday gift from loving friends. It was such an occasion as one is glad to read about, honorable alike to those who give and to those who receive such a testimonial. "Happy is the people that is in such a case—yea, happy is the people whose God is the Lord."

San Francisco Richmond.—The Rev. John Bennett Anderson, the Singing Pilgrim of London, England, is holding interdenominational union meetings at this church, which he commenced September 16th and will close September 30th. The object of the meetings, to reach people who are not influenced by ordinary methods, is being attained.

Southern California.

Lemon Grove and Spring Valley.—Rev. A. E. Bradstreet, greatly improved in health by a two months outing at La Jolla, will resume work at Lemon Grove and Spring Valley the first Sabbath in October. With aid from various sources—some of it secured by the pastor—the church at Lemon Grove hopes, ere long, to have a parsonage. Spring Valley, by the removal of more than twenty families dur-

ing the past three years, and the loss of twenty-five out of thirty-seven members, is "cast down, but not yet in despair." The few that are left pluckily hold on and "lift their eyes to the hills whence cometh all our help."

National City and Chula Vista.—National City—changing its Sabbath morning services to the afternoon—is now yoked with Chula Vista, under the efficient leadership of Rev. E. E. P. Abbott. This now constitutes a self-supporting field, and sets free some missionary money for use elsewhere.

Jamul.—The church at Jamul—the care of which Mr. Bradstreet was obliged to give up on account of ill health—sought and secured, during the summer, the services of its old pastor, Rev. I. W. Atherton. Mr. Atherton had closed this temporary service and was about to leave; but, being induced to change his plans, he now gladdens the hearts of the church and the community by consenting still further to act as their supply, at least until the first of next March or April.

Notes and Personals.

Washington has laid hands upon a beloved California pastor, calling him to the Home Missionary Superintendency, to succeed the Rev. A. J. Bailey, who recently presented his resignation, to take effect January 1st. We admire the judgment of our Washington brethren. It is excellent. No one better adapted for the work than Rev. W. W. Scudder of Alameda could have been found. We do not know that Mr. Scudder can be prevailed upon to accept the call. His church and all California will desire to hold him here. But if he does accept we shall look forward with confidence to a most excellent supervision of Home Missionary affairs in Washington.

The Rev. William Davies of Spokane, Washington, enters upon the work of Home Missionary Superintendent in Alaska with a record of ten successful years as pastor of the Second Congregational church of Spokane. He has the confidence of all the brethren in Washington and his appointment to fill the place made vacant by the resignation of Rev. L. L. Wirt was urged by them with unanimity. A wise administration of missionary affairs in Alaska is confidently expected by all who are acquainted with Mr. Davies. He starts for Nome this week, and will spend the winter at that place, in charge of the church. Early next year, when a pastor can be put in charge at Nome, he will give more particular attention to such features of work as usually devolve upon a Home Missionary Superintendent.

The ministers at their meeting listened to a glowing paper by Rev. W. D. Kidd on "The Church of the Future." Next Monday Rev. W. W. Madge will speak on "The International C. E. Convention"; and at the following week Dr. Pond will report on the meeting of the "General Association."

Rev. E. Hoskins has left Pescadero, where for six years past he has done efficient pastoral work, and will henceforth make his home in Beulah. "He carries with him the well-wishes of the people of Pescadero, and the hope that he and his wife may enjoy a happy and prosperous life in their new home."

Washington Letter.

The event of the week in Washington in our Congregational circles has, of course, been the assembling of the General or state Association with Plymouth church, Seattle, on the 18th, 19th and 20th instant. The location of the city as a railroad and business center tended to bring together a better representation than any other community, perhaps, could do, and although there may sometimes have been nearly as many present at our annual gathering, there never has been an Association meeting at which all portions of the state were so fully or well represented. It was reported that there were over one hundred and twenty-five ministers and delegates. These came from eighteen out of the twenty-six counties within which we have churches, and from Aberdeen and Kalama to Spokane and Colville, and from Blaine to Colfax.

The sessions opened in the afternoon of Tuesday, Rev. C. E. Newberry of Coupeville, the out-going moderator, presiding. Rev. J. F. Nichols of the Edgewater church, Seattle, was chosen scribe and Rev. O. L. Fowler of Orting, assistant. After the report of the Business Committee, Rev. A. J. Bailey, Superintendent of the H. M. S., gave an address upon "Our State Work." From this it was shown that for thirty years missionary work has been carried in the state, beginning with one missionary in 1869; having eighty-seven missionaries in 1896, and seventy-four at the present time. One hundred and twenty-six churches are on the roll this year, only eleven of which are self-supporting. In a single year—1890—seventeen churches were organized. In other years eleven and ten and lesser numbers each. Ninety-six of these churches have houses of worship and thirty-one have parsonages. The present value of church property is reported at \$338,593. Self-support or a nearer approach to it was strongly emphasized by this paper by Superintendent Bailey, as was also that pertaining to much-needed larger contributions for the work of the H. M. Society. This address

stated in its preface that this was the last year in which the speaker would appear before the Association as Superintendent, and for this reason the whole work was gone over in larger detail than it would have otherwise been. After its delivery printed copies were circulated among the audience.

Superintendent Bailey placed his resignation some months ago in the hands of the Executive officers of the H. M. S., and it has now been accepted, to take effect January 1, 1901.

Following this home missionary address was an address by Rev. H. A. Hayden, who has recently been elected Superintendent of the Seattle Anti-Saloon League, who presented that work with all the intelligent earnestness which it so much demands.

In the evening the annual sermon was delivered by Rev. W. C. Fowler. The writer was prevented from listening, but the discourse was said to be both interesting and instructive. This was followed by the observance of the sacrament of the Lord's Supper, with its repeated consecrations and renewal of fellowship. Plymouth of Seattle is the only church in the state as yet using individual cups, which necessitated the presiding by Pastor Temple, Revs. C. W. Wells of Roy and George Baker of Christopher assisting.

On the opening of the Wednesday morning session, Rev. S. B. L. Penrose, President of Whitman College, Walla Walla, was chosen permanent moderator. The usual reports of registrar, publication committee, and treasurer, were followed by the "Narrative of the Churches," which was presented by Rev. H. P. James of Colfax.

The reports from the academies was made by Rev. T. C. Wiswell of Latona for Puget Sound; Rev. A. J. Smith of Ahtanum, for Woodcock; Rev. Amos A. Doyle of Colville, for Eells; and Rev. Austin Rice of Walla Walla, for Whitman Academy and College. Each of these were helpful to such as were needing information as to the work of these institutions, and were discussed by several of the brethren as far as time allowed opportunity.

The general theme for the afternoon session of the second day was "Church Membership," and was presented by papers or addresses in subdivisions, as follows: "Tests for Applicants," by Rev. Austin Rice of Walla Walla; "To Every Man His Work," by Rev. E. R. Loomis of Snohomish; "The Church Member and the Church Paper," by Rev. W. W. Ferrier, editor of The Pacific; "The Church Building Society," by Rev. H. H. Wikoff, Field Secretary, Berkeley, Cal.

The largest matters and the most important questions were within two, special themes: "Shall the State Association Be Divided?"

and "Shall We Have a State Home Missionary Society?" The first of these had been before the Association of 1899 at Spokane, and after slight discussion was referred to the local churches and ordered to be present upon the programs of this year which were to be in the hands of each church one month prior to the annual meeting. A few of the churches had instructed their representatives as to action upon this with only one or two favoring division. Several had left it to the judgment of pastors and delegates, after full discussion. This was very brief and the almost unanimous vote negated the proposal.

The second of these queries came through overtures from the Northwestern, and the Association of Eastern Washington and Northern Idaho. The committee from the first proposed that within the State we have a "Western Home Missionary League," to include in its work all of the state west of the Cascades, together with the counties of Kittitas, Klickitat and Yakima; the other to include the district which is within the bounds of the Eastern Washington and North Idaho Association.

This was elaborated very much in detail and no doubt would, as far as machinery is concerned, prove very effective in its purpose. The overture of the other local body urged simply a Missionary Society for home work in the State. Much time was spent in the discussion of these two propositions, which, while sometimes very warm, was conducted in a good spirit. Evidently the Association was not ready for immediate action other than by a vote to say that they were in favor of some organization by which our Home Missionary work could be improved. The whole matter was then referred to a committee of five, who were to report both to the several local associations at their meetings in the spring of 1901, and to the State Association one year hence. In the presentation of these questions Revs. E. L. Smith and H. P. James were the respective leaders. Two addresses were given in the evening. The first, by President Frank Pierrepont Graves of our State University, "The Pulpit from the Standpoint of the Pew"; and the second by Rev. Dr. Alfred N. Raven of Taylor church, Seattle, upon "The Pew from the Standpoint of the Pulpit." Each were forcibly delivered and well illustrated by incident and effective argument.

The questions of the previous afternoon having run over into the forenoon of Thursday for an hour and a half, the time for the designated program was very much limited, but the general theme of "The Prayer Meeting" was presented without discussion in its three divisions: "Obligation to Attend," by Rev. F. E. Whitham of Columbia City; "Its Conduct," by Rev. A. J. Smith, Ahtanum;

and "Participation—Suggested Improvement," by Rev. T. C. Wiswell of the University church, Seattle.

The devotional services which had been held each morning, was this day crowded into less than a half-hour and was led by Rev. Samuel Greene on the theme, "Our Boys and Girls for Christ."

The report on the work of the C. S. S. and P. S. was crowded out entirely and the chairman of the Association's Sunday-school Committee, being given time later, presented the work of the International Sunday-school Association, of which he is the Field Secretary. Chaplain R. S. Stubbs presented the work of the Seaman's Friend Society.

The theme of the last afternoon was "Church Benevolence," and was introduced by Rev. W. H. G. Temple of Seattle, during which he presented, along the line of the Federation of Missionary Societies and their work, the plan which had been adopted by the Vermont Convention of Congregational churches, which, after brief discussion, was adopted by this body.

Papers or addresses were given by Rev. R. B. Hassell of Everett on "A Contribution to Our Six Societies from Every Church"; "A Contribution from Every Member," by Mr. Anson S. Burwell of Seattle; "The Pledge and Monthly Envelope Plan," Rev. W. H. G. Temple; and "Church Financial Support," Rev. T. W. Walters of Colfax.

This was followed by the Woman's hour, at which time Mrs. W. C. Wheeler of Tacoma, told us of the "Work of the Home Missionary Union"; Mrs. W. C. Davie gave "An Appeal for the Children," followed by "The Work of the Washington Branch of the Woman's Board of the Pacific," by Mrs. J. A. Freiday, President, Tacoma; "The Myra Fairbanks-Eells Fund," Mrs. S. B. L. Penrose, Walla Walla, and "The Crisis in Missions," by Mrs. A. J. Bailey.

These, whether presented as papers or addresses, were admirably prepared by much thought and grandly delivered.

Remarks were made concerning the last named, as the best and richest of anything that had been before us.

The platform in the evening was given to Rev. Edward T. Ford of Tacoma, and to Rev. Geo. R. Wallace of Spokane, the former having the topic, "The Church, an Educational Force in the Community," and the latter "The Church a Missionary Force in the World," each of which gave us large views of the power of the Church in its varied adaptations to our lives and to the kingdom.

During the sessions a committee of fourteen was appointed to name a successor to Rev. Supt. Bailey. After a few hours they reported that they had agreed upon Rev. W.

W. Scudder of Alameda, Cal., as a suitable person to be nominated to the H. M. S. as Superintendent for our State, and we are glad to be able to say that Mr. Scudder has consented to visit the State in the near future and learn its conditions.

Rev. William Davies, pastor of the Second Congregational church of Spokane, having been appointed to the joint superintendency of our Alaskan work by the H. M. S. and S. S. and P. S., resolutions were unanimously adopted by the Association regretting the loss of Mr. Davies to our State and heartily approving of his appointment to the Northern field. (Copy of these sent for next issue.)

For the first time for many years this Association had the pleasure of the fellowship of the Oregon Association by its delegates in the person of Supt. C. F. Clapp and R. A. Rowley. Rev. and Mrs. A. J. Bailey were made delegates to return an expression of Washington's good wishes, to them at the meeting at Hillsboro, Ore., 23d to 25th inst.

Members of the Association enjoyed from the beginning the bounteous hospitality of the ladies of Plymouth church, for beside opening their homes to all, lunch and supper was served each day and everybody was fed to their highest satisfaction.

Seattle, Sept. 21st.

Inland Empire Letter.

BY IORWERTH.

Inland Empire Letter.

The resignation of Rev. William Davies from the pastorate of the second church has elicited expressions of regret from all directions. His departure from the city is deemed a positive loss, and to fill his place is specially difficult. His appointment by the C. H. M. Society and C. S. S. and P. Society as successor of Rev. L. L. Wirt, as Superintendent of Missions in Alaska was a surprise to him. After thoughtful and prayerful consideration the position was accepted, recognizing it as a providential call, although fully realizing that it will demand much hardship and sacrifice. The members of the church and congregation can hardly be reconciled to the situation and their loss. It would be difficult to find a church and congregation more attached to one another. Mr. Davies' services for over a decade in this city have been eminently acceptable and successful. He is a wide and careful reader, a systematic student and worker. His familiarity with the Bible is extraordinary, making him one of the most scriptural and evangelical preachers. We believe his people have had the Word of God rightly divided. He has proved himself possessed of sound judgment and of executive abilities that eminently fit him to fill the critical and impor-

tant position to which he has been called. Mr. Davies will be missed, not only in this city, where he stands and is respected as a man, citizen and minister, equal, to say the least, to any one that has ever resided here, but all over this region. A man at a distance expressed a sentiment that extensively prevails when he said to the writer recently: "Mr. Davies will be greatly missed, for he is a power all over this country." No pastor has exerted a more extended and salutary influence than he. His evangelistic gifts have been called into frequent exercise, so that there is hardly a Congregational church in this region not under obligation to him for valuable services. He has rendered exceptionally efficient service in the organization and development of Eells Academy at Colville. As registrar of our Association, and as member and at present chairman of the Home Missionary Committee and other places of importance he has discharged his duties in a commendable manner. Mr. Davies excels, not only as preacher, but also as shepherd of the fold. It is with pleasure that we refer to Mrs. Davies as a true and loyal helpmeet and as a worthy leader in many departments of church work. Her ministries have been especially effective in developing the missionary spirit in the church, and it is difficult for many of the sisters to believe that they will find her like again. They go to their new field in the northern clime with the best wishes and fervent prayers of a host of friends. May God bless them and keep them and cause his face to shine upon them.

Spokane, Wash., Sept. 22, 1900.

Oregon Letter.

BY GEORGE H. HIMES.

Opening day at Pacific University for the fall term was signalized last Thursday by a large attendance of both old and new students. Acting President Ferrin gave a brief address of welcome on behalf of the faculty, and Rev. Morton D. Dunning conducted devotional services, which were followed by an address from Rev. Arthur W. Ackermann to the students, his topic being "Do with Thy Might." This made a deep impression upon all the students and all other hearers, and was very favorably commented upon. It contained many valuable suggestions to those striving to obtain an education. Following this address a statement was made by Hon. Napoleon Davis, Secretary of the Board of Trustees, touching the equipment of the college, and the effort that would be put forth to make the year now being entered upon a most successful one. Following this the new members of the faculty were introduced by acting President Ferrin, as follows: Rollo V. Lyman, Beloit, Wis., instructor in English and public

speaking; W. T. Fletcher, instructor in Latin and geometry; Miss Lois McCobb, instructor in vocal music; Prof. Louis Bach, instructor in French, Spanish and German.

On Wednesday evening of last week the Hassalo Street church gave a reception to Rev. B. S. Winchester, its new pastor and his family.

Rev. D. V. Poling preached a good sermon in the First church today. His text was from Psalms xc: 12—"So teach us to number our days, that we may apply our hearts unto wisdom."

While in Ashland last Wednesday the writer had the privilege of being a guest at tea of the Rev. G. W. Nelson and his estimable wife. His work as pastor of the Congregational church there occupies his time quite fully. twenty-four new members have been added since he began his pastorate last November—three at the last communion. Recently the Board of rustees voted that the church should be overhauled, repapered, repainted, etc., the estimated cost of which will aggregate \$175. Mr. Nelson was delegated to raise the sum so as to have it in hand when the work is completed. Already he has more than half of the amount secured. The town is growing quite rapidly in the vicinity of the church and houses are in great demand on account of constant accessions to the population.

The Annual Conference of the M. E. church of Oregon was held in Ashland during the past week. About one hundred members were in attendance. Two of the ministers were entertained by Rev. G. W. Nelson and wife. This is a good thing to do as the bonds of Christian fellowship between denominations may be greatly strengthened thereby.

An Open Letter.

My Dear Mr. Norton: Yours of Sept. 10th just received through *The Pacific*. I thank you for the prodding. It gives me a place in the "noble company of mar—," well, saints, if "martyrs" seems too sanguinary. The other men whose names you mention are among the best the sun shines upon, and you have lifted me into the seventh heaven by writing my name with theirs.

I agree with you that we are too modest. It is the only fault that can be found with Dr. Williams, et al., myself included. I am for reform; and that I may not make the mistake that other reformers have made, I will begin with myself. Southern California Congregationalism shall hereafter be reported in the columns of *The Pacific*, so far as the Corona section is concerned. We shall look for something from San Diego every week.

As I have before reported, I returned from my vacation August 29th—but a little more than three weeks ago. Since that date we

have entertained two foreign missionaries—Rev. Horace W. Houlding, from China, and Dr. Lorena M. Breed, who has been working for five years as a medical missionary in India among the Telugus, under the Baptist Board. I worked up a big meeting for Mr. Houlding at the opera house. Dr. Breed is in poor health, and was only able to meet a few ladies at the parsonage one evening. I have preached every Sunday morning and evening in my own pulpit, and expect to be there both morning and evening tomorrow. Have received two new members into the church, both on confession of faith. Have led the three prayer-meetings.

By the way, we are using for prayer-meeting topics just now the topics assigned each week to the Comrades of the Quiet Hour: see *Christian Endeavor World*. In the Sunday-school I lead the singing and conduct a review exercise on "The Life of Christ." In the Y. P. S. C. E. I take my place as an active member. I have conducted one funeral—in Riverside—called there because of the absence of Brother Goff. My parish-book tells me that I have made fifty-six calls. I have also visited the public school once. I have spent some little time planning work for several months to come; of this more hereafter.

I am now reported, from my return from vacation to date.

Yours, in the crusade against Congregational modesty in Southern California.

Corona, Sept. 22, 1900 W. N. Burr.

A petrified human limb has been discovered imbedded between layers of coal in a mine near Irwin, Pa. The discovery is attracting considerable attention, as it indicates a race of men who must have been contemporary with the giant trees which, through thousands of years, have been transformed into coal. The find consists of a portion of a leg from the knee to the foot, the toes of which are missing. It is about thirty-three inches in length, from which it may be computed that the full stature of the prehistoric man was nearly nine feet. It is not difficult to believe that when the immense forests of giant trees flourished before the action of ages had petrified them they were populated by a race of giants, and the present discovery practically establishes this as a fact. The petrified leg, it is reported, shows all the muscles, flesh and bone turned to solid stone. The arteries, veins and sinews are clearly visible, and leave no doubt that anatomically the man of the great coal forest period was constructed much as is the humanity of today.

A slight debt produces a debtor; a heavy one an enemy.—[Publius Syrus.]

SOME SEASONABLE RECIPES.

There is no fruit so delicious as peaches and few other fruits stand the process known as "putting up" so well. Peaches retain their flavor under most conditions. As this has been a good year for the crop, there will be many opportunities of utilizing peaches. Following are a few hints on simple ways of preparing them for the table.

Peach Short Cake.—Sift into a bowl a quart of flour, a teaspoonful of salt and three teaspoonfuls of baking powder; then work through the flour half a cup of butter. When the mixture is in little globules pour in enough rich cream to make a dough soft enough to lift with a spoon but not stiff enough to roll out. Butter two good-sized round pie pans and divide the dough between them, smoothing it over with a knife, so that it is distributed evenly in the pan. Then bake these two cakes in a rather quick oven till a golden brown. While they are baking prepare the peaches. Peel and cut in pieces enough peaches to put between the layers of the cake; sweeten the fruit well, and when the cakes are done let them cool a little. Then split them in halves with a thin knife blade; butter the inside of each layer; put a layer, buttered side up, on a large plate and cover it with the prepared peaches. Repeat this process till all the layers are on; then on the top layer place peaches cut in halves. Sprinkle them with fine sugar, and as soon as the cake is cold serve it with a pitcher of rich cream.

Peach Pie, English Style.—Take a deep dish and fill it with fine ripe peaches that have been peeled and the pits left in. Sprinkle plenty of sugar over the peaches and turn them over in the sugar two or three times. Then make a rich pie crust or a tea biscuit crust. Cover the peaches with it. Paste a strip of cotton cloth two inches wide round the edge to keep the juice in. Cut a gash in the top of the crust and bake the pie in a slow oven till a golden brown. Serve cold, with cream.

Peach Ice Cream.—Sweeten a quart of rich cream; flavor it with a dash of vanilla; put the cream in a freezer, and when it is so chilled that it begins to stiffen stir in a quart of peaches that have been peeled and chopped fine and sweetened. Then freeze this as you freeze any ice cream.

On a Broadway Car.—Loquacious Boy: "O mamma! There's where you got my shoes!" Mamma: "Yes, dear." Boy: "There's where you bought my hat!" "And there's where you got my clothes, mamma." "Yes, dear." Boy: "O mamma! There's where you got your teeth!"

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SURE THINGS.

young man asked his com-
mon, "Don't you often pause
reflect on the uncertainties of

o, no; I'm too busy looking
the certainties. It takes all
time to keep track of the *sure*
s."

ere are many uncertainties
h we are not able to forecast,
here are many present duties
h should be performed each
in which there can be no un-
inties.

What we want in our church is
minister who will draw," said a
cher-hunting official of a va-
Murray Hill fashionable
ch to Dr. Henry Van Dyke.
no, my Christian friend,"
ered the doctor, "what you
is a church that will hold.
haven't got it. Twenty con-
ations passed through your
ch in the last twenty years,
they have passed through be-
e you have not had a church
h would hold. You want a
ch which will hold the people
they get into it. The minis-
an not hold. Success depends
half so much upon the minister
pon you, the church."

is not uncommon for our
ers to be leveled at some per-
present, or at some thing, in-
d of being lifted up to God, the
er of prayer.

our religion doesn't make us
and patient at home, and
ful and honest with our fel-
men, we either have the wrong
of religion or very little of it.

life is not only worth living,
other to his Father.—[Jeremy
lor.

How's This?

Offer One Hundred Dollars Reward for any
of Catarrh that cannot be cured by Hall's
Cure.

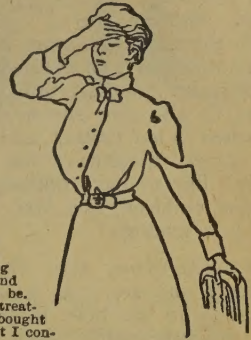
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reliable in all business transactions and finan-
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firm.

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tly upon the blood and mucous surfaces of
system. Price 75c. per bottle. Sold by all
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Fainting Spells



"When I was 17 years old I was nearly six feet
tall, and I evidently outgrew my strength. My
health began to fail, and in spite of the best
medical attendance I continued to grow worse.
Finally I became so weak that I could not
stand up alone. My blood was thin, I had no
color and no appetite. I was subject to fainting
spells which came on nearly every day, and
was as miserable as it was possible to be.
When it was seen that the physician's treat-
ment was doing me no good my parents bought
many kinds of medicines for me, but I con-
tinued to fail.

"One day a gentleman told my father of Dr.
Williams' Pink Pills for Pale People and I con-
sented to try them. I was surprised and greatly
pleased to find that good results followed the
use of the first box, and I continued taking the
pills. My appetite improved at once and my
strength returned. I took five boxes of the
pills and they cured me. My health is now ex-
cellent, I have a good color, and feel active and
strong.

"Both my mother and I have recommended
the pills to others, and some of my friends have
been greatly benefited by them. I would recom-
mend Dr. Williams' Pink Pills to all who
are sick and in need of a good medicine."

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Syracuse, New York.



MISS EUNICE BOOTH.

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paid on receipt of price, 50 cents a box, or
six boxes for \$2.50 (they are never sold in
bulk or the 100). Address Dr. Williams
Medicine Company, Schenectady, N.Y.

If money be not thy servant, it
will be thy master. The covetous
man cannot be so properly said to
possess wealth as that may be said
to possess him.—[Palmer.

No man can ask honestly or
hopefully to be delivered from
temptation unless he has himself
honestly and firmly determined to
do the best he can to keep out of
it.—[John Ruskin.

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Childless Mrs. — was devoted to her two dogs. A neighbor's little girl, who was being carefully nursed through whooping-cough, had one morning a protracted spell of all its worst manifestations. Impressed by the care she must be, she turned to her mother, and said, "I'm sorry, mamma; but you wouldn't like to have nothing but little dog children, like Mrs. —, would you, mamma?"

Mrs. A.: "Now, Mrs. B., will you come and see our apiary?" Mrs. B. (who has been putting it off all the afternoon): "Well, Mrs. A., the truth is, you know, I—I'm rather afraid of monkeys."

The Grandest Treasure.

One of the fondest, happiest anticipations of a mother's heart is that by her husband's earnest toil, and by careful economy on both their parts they shall be able to lay by a little store which the baby when it is grown to manhood or womanhood shall have as its own private possession.

But every wife who expects to become a mother may provide a far more valuable treasure for her little one's future than can ever be contained in any savings bank if she will take the proper care of her own health and physical condition during the time when the baby is expected. And if every husband would feel it his bounden duty to see that all possible means are adopted to carry his wife safely through this critical time, he will help to bequeath to his offspring that health and natural vigor which is the grandest fortune a father can bestow.

"During the past year I found myself pregnant and in rapidly failing health," writes Mrs. W. J. Kidder, of Hill Dale Farm, (Enosburg Center) Enosburg, Vt., in a grateful letter to Dr. R. V. Pierce, of Buffalo, N. Y. "I suffered dreadfully from bloating and urinary difficulty. I was growing perceptibly weaker each day and suffered much sharp pain at times. I felt that something must be done. I sought your advice and received a prompt reply. I followed your directions and took twelve bottles of Dr. Pierce's Favorite Prescription, and also followed your instructions. I began to improve immediately, my health became excellent, and I could do all my own work (we live on a good sized farm). I walked and rode all I could, and enjoyed it. I had a short easy confinement and have a healthy baby boy."

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Said an English clergyman, "Patriotism is the backbone of the British Empire; and what we have to do is to train that backbone and bring it to the front."

A school-boy at a prize examination furnished the following biography of the patriarch Abraham: "He was the father of Lot, and had two wives. One was called Ishmael, and the other Hagar. He kept one at home; and he turned the other into the desert, where she became a pillar of salt in the daytime and a pillar of fire by night."

When it was the fashion for young Englishmen to go up in balloons with Green, the well-known aeronaut, Albert Smith, a friend of Dickens and esteemed a wit, ascended one day before an admiring crowd of on-lookers. Waving his hand to a young lady, an acquaintance of his, as he was starting, he said, "If I come down again I will bring you a Skye terrier." He came down again and without the terrier. "We didn't quite make the dog star," he said in explanation.

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